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Chronicle

Home News.—With the purpose of creating good will and removing disagreements such as would militate against the effective discussion of the problems which are to come up before the Washington conference, Secretary Hughes has been exchanging views with Ambassador Shidehara on the Yap cable questions and the mandate given by the League to Japan over the islands in the Pacific, and it is said that both these matters will probably be settled before the beginning of November. The press of Tokio has gone so far as to publish an abstract of the terms of the agreement. Japan and China are actively engaged in efforts to adjust their differences on the Shantung question and other matters of controversy, and it has been asserted, though unofficially, that the United States, in the event of failure on the part of the disputants to reach a settlement, would be willing to offer its services to facilitate an amicable adjustment. A list of agenda has been suggested by the United States to the Powers interested in the conference but the list is only tentative, and the action of the United States has no purpose of committing any Power to a definite policy. All that this country proposes is that there should be some agreement on what subjects are to be discussed. Only

the five great Powers will participate in the discussion of the limitation of armaments, but in the discussion of Far Eastern problems all those countries that have interests involved will probably take part.

League of Nations.—One of the principal results accomplished by the League of Nations at its second session, held in Geneva, was the election of the members of the permanent Court of International Justice. Eleven full members of the court were elected as follows: Viscount Robert Bannatyne Finlay, of Great Britain; Charles André Weiss, of France; Dionisio Anzilotti, of Italy; John Bassett Moore, of the United States; Rafael Altamira y Crevea, of Spain; Senator Ruy Barbosa, of Brazil; Antonio de Bustamante, of Cuba; Max Huber, of Switzerland; B. C. J. Loder, of Holland; Didrik Galtrup Gjedde Nyholm, of Denmark; Yoruzo Oda, of Japan.

Four deputy judges are to be chosen, but there has been some difficulty about reaching an agreement on the candidates. Twenty-nine nations have subscribed to the court, and the balloting showed that the election was conducted on political lines. Spanish and Latin American countries obtained three judges, but so far from admitting they are over-represented, they claim that in view of the fact that Spanish and Portuguese speaking nations have eleven members in the League, they were entitled to at least one more member on the court. The election of Judge Moore of the United States was the more remarkable, because not only is the United States holding aloof from the League, but in addition it abstained from sending any reply to the official invitation to subscribe to the court. It is planned to have the court hold sessions every year in the month of June, when it will take up questions submitted to its jurisdiction by interested nations.

The Amendments Committee of the Assembly of the League reported unanimously in favor of the maintenance of the principle set forth in Article X. "Exclusion," it said, "of acts of aggression as a means of modifying the territorial integrity and political independence of States is the very essence of the League of Nations." The Committee also recommended that the League adopt the following resolution as embodying the accepted interpretation of Article X:

Article X was not intended to perpetuate territorial and political

tical organizations as established and as existing at the time of the recent treaties of peace. Changes may be effected in that organization by various legitimate means. The Covenant admits the possibility.

The intention of Article X is to enunciate the principle that hereafter the civilized world cannot tolerate acts of aggression as a means of modifying the territorial status quo and political independence of States.

To this end the members of the League have pledged themselves, first, to respect the territorial integrity and existing political independence of all States, members of the League, and, secondly, to maintain this integrity and independence against any external aggression, whether on the part of a State member or State non-member of the League.

With the view of assuring fulfilment of this second obligation the Council shall advise upon means; it must do so not merely in the case of actual aggression, but also in case of danger or threat of aggression. The Council will perform this function by addressing to members such recommendations as are deemed proper in regard thereto, taking into account Articles XI, XII, XIII, XV, XVII and XIX of the Covenant.

The report declares that no member of the League is under any obligation to resort to military measures to enforce Article X but is to make its own decision.

One of the most constantly recurring notes of the session has been the expression of regret that the United States is still dissociated from the nations of the world in their common effort to stabilize conditions and to prevent war.

Czechoslovakia.—Catholics have won a decided victory in the school question, in as far as the threatened anti-Catholic bills upon this subject were conspicuous by their absence from the National Assembly.

A Brighter Outlook The anti-Church parties understand that no successful parliamentary work can now be done by them without the cooperation of the Popular party, which stands for the defense of Catholic rights. As a consequence the three Catholic secondary schools in Slovakia, which had first been promised to the Slovakian members of the National Assembly and then were denied them, will now be handed back to the Bishops of the respective dioceses, who, with the beginning of the new school year, will select and appoint the teachers. The good will shown by the Catholic Czech members of the Assembly to their Slovakian colleagues has strengthened the Popular party, and the desires of the Slovaks will be respected in the National Coalition cabinet that is certainly to come. The Socialist-Agrarian Coalition, which has lasted two years, greatly damaged the financial situation of the Republic by its spendthrift and partial administration. Thus it recently became necessary for the National Assembly to authorize the Government to print notes to the amount of 500,000,000 Czechoslovakian crowns, with the consequence that a sharp fall in the value of the crown resulted in the international market. The general economic condition in Czechoslovakia will be quite favorable as soon as the Government learns to economize and discharges one-third of its well-salaried but

useless political appointees. Yet even then the burden of taxation must remain a heavy one for some time. The food situation is good, for although a scarcity of fodder was caused by the drought, the harvest of cereals has been excellent. The farmers have been obliged to deliver to the Government 400,000 wagons of grain for the very poor at a nominal price, the rest to be sold by them free of Government control. Thus everything points to a brighter future in the Republic as soon as the new National Coalition cabinet will come into power.

Germany.—For the first time in German financial history the mark has dropped to a point below one cent in its value. In midsummer, after the armistice was signed,

Collapse of the Mark

American investors and speculators in German currency paid as high as eight cents per mark. It continued to sell at five, four, three and two cents, the German Government meantime trying to recover its financial standing. It is estimated that \$100,000,000 worth of marks was disposed of in the United States. Thousands of American accounts were opened in German banks. The obstacle in the way of a return to the normal value of the mark is the tremendous output of paper marks. The situation is thus described by the *New York Times*:

Germany's payment of her September 1 instalment on reparations was coincident with a renewed outpouring of paper marks which raised the circulation of the Reichsbank between August 20 and September 3, 1921, from 68,423,000,000 marks to 71,960,000,000 marks, an increase of 3,500,000,000 marks in two weeks. In the same period the Reichsbank gold reserve was reduced from 1,091,543,000 to 1,023,708,000 marks. The gold reserve against this vast circulation is microscopic. The ratio is 1.4 per cent. To make her paper money redeemable at its face value in gold appears almost an impossible task, and one which this generation, undoubtedly, will not see.

The falling of the mark has dramatically called the attention of the world to Germany's financial condition. No tendency, however, apparently is shown in Germany to declare the situation hopeless and to abandon the efforts towards raising the next reparations instalment, although the Reichsbank's gold covers the paper money in circulation at the rate of only 1.43 pfennings to the mark. It is realized that the flood of paper money must be stopped, but it is also stated that the exchange value of the mark misrepresents its purchasing power. "Some hope is seen in the fact," says a German industrial leader, "that the German exporters are doing the biggest business in their history and are making profits. Merchants are unable to buy raw materials in foreign markets to any extent, but are utilizing home products to the utmost." All parties are united in the belief that nothing should be left undone to raise the necessary funds in order that further occupation of German territory may be avoided. "The conviction that the allied ultimatum cannot be fulfilled should not prevent our using every available asset in an effort to fulfil it."

Ireland.—On September 15 the Irish negotiations met a set back. Lloyd George suddenly and unexpectedly canceled the conference that was booked for September 20, at Inverness. Dail had chosen the

*Exchange of
Notes*

Irish delegates in the persons of Griffith, Collins, Barton and Duggan, but Lloyd George felt that De Valera's last note was unsatisfactory.

That note is as follows:

We are unhesitating in declaring our willingness "to enter a conference to ascertain how the association of Ireland with the community of nations known as the British Empire can best be reconciled with Irish national aspirations."

Our readiness to contemplate such an association was indicated in our letter of August 10. We have accordingly summoned the Dail, that we may submit to it for ratification the names of the representatives it is our intention to propose. We hope that these representatives will find it possible to be at Inverness on the date you suggest, September 20.

In this final note we deem it our duty to reaffirm that our position is and can only be as we have defined it throughout this correspondence. Our nation has formally declared its independence and recognizes itself as a sovereign State. It is only as representatives of that State and as its chosen guardians that we have authority or powers to act on behalf of our people.

As regards the principle of government by consent of the governed, in the very nature of things it must be the basis of any agreement that will achieve the purpose we have at heart—that is, the final reconciliation of our nation with yours.

We have suggested no interpretation of that principle save its everyday interpretation, the sense, for example, in which it was understood by the plain men and women of the world when on January 5, 1918, you said:

The settlement of Europe must be based on such grounds of reason and justice as will give some promise of stability. Therefore it is that we feel that government with the consent of the governed must be the basis of any territorial settlement in this war.

These words are the true answer to the criticism of our position which your last letter puts forward. The principle was understood then to mean the right of nations that had been annexed to empires against their will to free themselves from the grappling hook. That is the sense in which we understand it. In reality it is your Government, when it seeks to rend our ancient nation and to partition its territory, that would give to the principle an interpretation that would undermine the fabric of every democratic state and drive the civilized world back to barbarism . . .

To this the Premier replied:

I informed your emissaries who came to me here Tuesday that reiteration of your claim to negotiate with his Majesty's Government as the representative of an independent and sovereign State would make a conference between us impossible.

They brought me a letter from you in which you specifically reaffirm that claim, stating that your nation "has formally declared its independence and recognizes itself as a sovereign State," and it is only, you added, "as representatives of that State and as its chosen guardians that we have any authority or powers to act on behalf of our people."

I asked them to warn you of the very serious effect of such a paragraph, and offered to regard the letter as not delivered to me, in order that you might have time to reconsider it. Despite this intimation, you have now published the letter in its original form. I must accordingly cancel the arrangements for the conference next week at Inverness, and must consult my colleagues on the

course of action this new situation necessitates. I will communicate this to you as soon as possible, but, as I am for the moment laid up here, a few days' delay is inevitable. Meanwhile, I must make it absolutely clear that his Majesty's Government cannot reconsider its position, which I have stated to you.

If we accepted a conference with your delegates on the formal statement of the claim which you have reaffirmed, it would constitute an official recognition by his Majesty's Government of the severance of Ireland from the Empire and of its existence as an independent republic.

It would, moreover, entitle you to declare, as of right acknowledged by us, that in preference to association with the British Empire you would pursue closer association by treaty with some other foreign power. There is only one answer possible to such a claim as that.

The great concessions which his Majesty's Government made to the feeling of your people in order to secure a lasting settlement deserved, in my opinion, some more generous response, but so far every advance has been made by us.

On your part you have not come to meet us a single step, but have merely reiterated in phrases of emphatic challenge the letter and the spirit of your original claims.

As pointed out in *AMERICA*, twice before the British notes are based on the false assumption that liberty is a gift of Parliament, not an endowment of man, a thoroughly perverted and undemocratic doctrine.

"*Politheus*," writing in the *Daily Chronicle*, rages against the Irish in America, declaring that they are the real cause of the difficulty in England.

The *Manchester Guardian* is, perhaps, the most outspoken of all the papers, for, in the course of a long and able editorial, it declares Ireland entirely justified in its course.

While the papers were still discussing these notes the following telegrams that had passed between De Valera and Lloyd George were made public:

Lloyd George's wire reads:

Sir—I have received the communication which you telegraphed me last night. It would be idle to say that a conference in which we had already met your delegates as representatives of an independent and sovereign state would be a conference "without prejudice." To receive them as such would constitute formal and official recognition of Ireland's severance from the King's domains. It would indeed entitle you to make no treaty at all, to break off the conference with us at any point, and by the right which we ourselves had already recognized to negotiate a union of Ireland with a foreign power.

It would also entitle you, if you insisted upon another appeal to force, to claim from foreign powers, by our implicit admission, the rights of lawful belligerents against the King, for if we dealt with you as a sovereign and independent State we should have no right to complain of other powers following our example.

These would be the consequences of receiving your delegates as the representatives of an independent State. We are prepared, in the words of my letter of September 7, to discuss with you "how the association of Ireland with the community of nations known as the British Empire can best be reconciled with Irish national aspirations."

We cannot consent to any abandonment, however informal, of the principle of allegiance to the King, upon which the whole fabric of the empire and every constitution within it are based.

It is fatal to that principle that your delegates in the confer-

ence should be there as the representatives of an independent and sovereign State. While you insist on claiming that a conference between us is impossible.

De Valera wired:

In reply to your last telegram just received I have only to say that we have already accepted your invitation in the exact words which you requote from your letter of the 7th instant. We have not asked you to abandon any principle, even informally, but surely you must understand that we can only recognize ourselves for what we are.

If this self-recognition be made a reason for cancelation we regret it, but it seems inconsistent.

I have already had conferences with you and in these conferences and in my written communications I have never ceased to recognize myself for what I am. If this involves recognition on your part, then you have already recognized us.

Had it been our desire to add to the solid substance of Ireland's right the veneer of the technicalities of international usage, which you now introduce, we might have claimed already the advantage of all these consequences which you fear would flow from the reception of our delegates.

Now, believe me, we have but one object at heart, the setting up of the conference on such a basis of truth and reality as would make it possible to secure through it the result which the peoples of these two islands so ardently desire.

The British Premier answered as follows:

I have received your telegram of last night, and observe it does not modify the claim that your delegates should meet us as representatives of a sovereign and independent State.

You made no such condition in advance when you came to see me in July. I invited you then to meet me, in the words of my letter, as the chosen leader of the great majority in southern Ireland, and you accepted that invitation.

From the very outset of our conversations I told you that we looked to Ireland to own allegiance to the throne and to make her future as a member of the British commonwealth. That was the basis of our proposals, and we cannot alter it.

The status you now claim in advance for your delegates is in effect a repudiation of that basis. I am prepared to meet you in July, in the capacity of the chosen spokesmen for your people to discuss the association of Ireland with the British commonwealth.

My colleagues and I cannot meet them as representatives of a sovereign and independent State without disloyalty on our part to the throne and the empire. I must therefore repeat that unless the second paragraph of your letter of the 12th is withdrawn a conference between us is impossible.

Rome.—In an official statement, the *Osservatore Romano* publishes an article on the Roman Question in which it explicitly states that the Holy See still maintains intact

The Pope and the
Roman Question

and unaltered its attitude on its temporal power and its independence. The *Osservatore*, speaking as the semi-official organ of the Holy See, declares that the Vatican will continue to protest against any infringement of its inherent rights, even if the attitude of Italian Governments or Cabinets should be more condescending or yielding. On the contrary, it says, it is evident that in order to avoid all misunderstandings, the Holy See should for that reason insist still more, as the attitude of the Italian authorities might lead many to believe in some kind of tacit understanding between them and the Holy See. For

the necessity of such protests, the Roman paper gives the following reasons. The mission entrusted by the Redeemer of the world to the Roman Pontiff to look after the world's spiritual welfare, confers upon him, in the exercise of this mission, full liberty and full independence of all civil power. It imposes upon him at the same time, the duty of claiming this right and of making that claim, as far as in his power lies, effective. Thus the Sovereign Pontiff would seriously fail in his duty and betray it, were he to rest satisfied with the position of one in subjection and subordinate to another's authority.

Another consideration throws a still greater light on the duty incumbent upon him. The Catholic Church is spread over the entire globe. In many countries Catholics form almost the entire number or at least, the majority of the population. In others, they form a more or less important minority. It can be therefore easily understood that the governments of the world cannot tolerate that a ruler who directs the consciences of so many of their subjects, should be subject either in appearance or in reality, to the civil power. This last argument, Benjamin Disraeli once eloquently exposed in the British House of Commons. Moreover the Holy See cannot remain satisfied with a mere *de facto* liberty and independence, that is, one granted by the free will and good grace of the dominant civil power. The Holy See demands a *juridical* position, founded on law and inherent right, one giving permanent guarantees. Without a "territorial basis," this is impossible.

Rumania.—According to the Catholic News Service, 17 Somerset Road, Breitford, London, the concordat between the Rumanian Government and the Holy See has

Concordat With
Holy See

now been signed at the Vatican, the signatories being Cardinal Gasparri, Papal Secretary of State, on behalf of the Holy See, and the Rumanian Minister on the part of his Government. Strong political pressure has been put upon the Government to prevent the ratification of the concordat; but under the terms of the Peace Treaty a great deal of former Hungarian territory came under Rumanian sovereignty, and proper provision had to be made for the regulation of large Catholic interests.

The State religion of Rumania is that of the Orthodox Church. But under the terms of the concordat the Catholic Church and its Bishops receive a recognized official position; the Government also receives the right to approve candidates nominated to Catholic Sees in Rumanian territory.

The Government is also obliged to find an annual subvention for the Catholic faculty of theology. This step, however, is not the outcome of any religious zeal, but to make good the support which has been discontinued from Hungarian sources since the change of territory went into effect. Now that the concordat is working the Pope will immediately proceed to nominate two additional Catholic Bishops for Rumania.

Catholics, the Negro, a Native Clergy

WILLIAM M. MARKOE, S. J.

SINCE I first began to discuss the race problem, I have received much sound counsel and direction.

In conversation with a gentleman, fresh from New Orleans, I was told that it is a rather common opinion amongst the Southern clergy, even amongst those devoting their lives to the salvation of the Negro, that my articles have been hurtful to the best interests of the Negro apostolate in the South. Their argument is that the real field for colored mission work is in the South; that this field cannot be cultivated except through the co-operation of Southern white Catholics; that articles such as mine tend to antagonize the latter and that consequently their support is lost to the missions for colored people.

In reply I would say that this charge is a stronger indictment of Catholic feeling on the Negro question than I ever dared utter. It has been in an effort to correct an un-Christian scandal that I have written on the race problem. I have tried to present the truth in a simple, unbiased form. I have written in a paper which is read by Catholics possessed of a supernatural faith; in a paper which professedly appeals to the intellect rather than to mere sentiment or feeling. If such articles, which present fundamental Catholic doctrine, cannot appear in a standard Catholic paper, without alienating white cooperation from our missions to the Negro, and without hurting the best interests of the latter, surely this is a sad commentary on our Catholics and is ample evidence of the great need there is of a little Christian enlightenment on our race problem.

The American Negro as a race cannot be converted to the Catholic Faith nor, in consequence, can our race problem be properly adjusted, so long as Catholics allow their religious relations with colored people to be dominated by principles which, though they may be pardonable in as far as they govern our profane connections with Negroes, when allowed to become criterions of our religious inter-dependence with them, are opposed to the law of charity and to the law of Christ. In the North and South, the conduct of Catholics towards colored people is largely governed by such un-Christian principles. Catholics in high stations and low, and, sad to say, even many who have the care of souls, allow prejudice largely to govern their conduct towards Negroes in matters purely religious. Until this evil is corrected the race cannot be converted nor the problem solved. I have confidence in Catholic common sense and breadth of view, and I do not believe that a frank discussion of the duty of Catholics towards the Negro will have a bad effect. A prominent Southerner, a Protestant, writes me:

Above all questions in American life, that question (the

race problem) needs just what you are giving to it, frank and serious and sustained thought. . . . I am personally acquainted with many priests and in spite of what you say about the right Christian attitude toward the Negro, you will understand me when I assure you that their attitude on the subject is very much that of their parishioners and other Southern white people. They require, as yet, a considerable amount of education before they are brought to the point of realizing in some affirmative manner their duty toward the Negro. We cannot conceal from ourselves that this is the most difficult problem which any people were ever asked to solve nor can we overlook any of the means for arousing thought on the subject.

The American race problem today presents a very grave situation. Unless every Catholic agency for spiritual improvement, for education, and for social reconstruction, be brought into active cooperation in behalf of the Negro, human nature will take its logical course and we shall have to pay the penalty of our wanton neglect. Unless Catholic aid be extended to the Negro, Arkansas' disgrace, Minnesota's, and Oklahoma's, will prove to have been but shadows of the coming shame of the nation. Ultimately one of three things must happen. First, either a Republican Federal administration will reach out its long arm to shield the black man, which event may have as far-reaching effects as a Dred Scott decision of the Supreme Court prior to the Civil War; or, secondly, the Negro will decide to defend himself, which when done in the past on a small scale only has not been accompanied with pleasant consequences; or, lastly, the Catholic Church must hasten to proportion her efforts for the conversion of the Negro to those which she is putting forth for the preaching of the Gospel to the white man in America.

Catholics in the United States, for many reasons, have been tardy in turning their attention seriously to the conversion of the race. But the past is gone. We must look to the future. Past effort has not been altogether lacking or fruitless; but it has failed to achieve extensive results because of a predominant factor which I shall not varnish over or call by a polite name. One bald word tells the tale. It is prejudice. We have in America today, after so many years, only a meager handful of colored Catholics, chiefly because of prejudice. We have today over 6,000,000 unbaptized Negroes, no colored Catholic schools of higher education, and not more than four colored Catholic priests, because of the sin of un-Christian prejudice so repugnant to the true ideals of Catholicism. I do not speak of a prejudice which forbids the Negro social equality and inter-marriage with whites. That phase of the problem is foreign to my present discussion nor does it of necessity enter into the religious aspect of the race question. I speak rather of that irrational, often

ridiculous and childish prejudice manifested by many Catholics towards colored people in matters essentially religious.

This prejudice is shown in countless ways. I will here consider one only, but one of prime importance, namely, a preconceived judgment against the advisability of a colored Catholic clergy. Prejudice in this instance, as in others, is a decided barrier to the conversion of the Negro and one which can be removed only by a sincere and sane examination of the point at issue.

Those opposed to a colored clergy often express themselves as sympathetic towards the Negro and as most eager for the conversion of the race, but they knowingly inform you that they do not believe that the Negro should be admitted to the sacred ministry. They simply lay it down as a general rule that the colored man should not be ordained. Mysterious reasons are sometimes advanced. But they forget to consider the all-important question, namely, whether or not God has called the youth of the Negro race to the priesthood; they forget that God is the giver of vocations, that in His wisdom He may choose whom He will, and that it is not our business nor that of any living person to oppose the choice of God. "You have not chosen Me, but I have chosen you." Woe to us if we stand between God and His choice! Again the prejudice of many causes them to forget that God is not governed by human respect, that He has called every race to salvation and, consequently, the youth of every people on the face of the earth to the priesthood. Pope Benedict XV says: "As the Catholic Church of God is foreign to no nation, so should every nation yield its own sacred ministers." The history of the Church, moreover, proves that no race has ever been really converted until it has developed its own native clergy. To say, accordingly, that the Negro in America is not called to the priesthood, is to say that the race is not called to redemption. On the contrary, when we shall have established a colored clergy, we may rest confident that the conversion of the race is assured. Our Holy Father declares: "Wherever there exists a native priesthood adequate in numbers and training and worthy of its vocation, there the missionary's work must be considered brought to a happy close; there the Church is founded."

It is evident, therefore, that opposition to a colored priesthood exerts a very baneful influence on the efforts the Church is making for the conversion of the Negro. A native priesthood must go hand in hand with true conversion. God's blessing, moreover, will not accompany that zeal which is not truly Catholic, which is inconsistent, and which contradicts itself. It is not due to a dearth of genuine vocations given by God to fit candidates, but to prejudice, that there are today only four colored priests in the United States, that there is only one colored seminarian in the country, and that Catholics do not more generously support the efforts being made for the development of a colored clergy. Sacred Heart College, a prepara-

tory seminary for colored students, has recently been opened by the missionary fathers of the Society of the Divine Word at Greenville, Mississippi. The Very Rev. Ignatius Lissner, Superior of the Fathers of the Lyons Province for the African Missions laboring amongst the Negroes of Georgia, will soon inaugurate a new seminary in which he will train colored subjects for his Congregation. Both of these praiseworthy efforts should receive the moral and financial support of every Catholic in the United States. Thus they can help our missionaries to carry out the injunction of our Holy Father when he says:

The main care of those who rule the missions should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future. Linked to his brethren as he is by the bonds of origin, character, feelings, and inclinations, the native priest possesses extraordinary facilities for introducing the Faith to their minds, and is endowed with powers of persuasion far superior to those of any man. It thus frequently happens that he has access where a foreign priest could not set foot.

Contrary to the above words of Pope Benedict XV, Catholics who are opposed to a colored clergy often become very confidential and, in a whisper, ask if you have not heard that Negroes themselves prefer a white pastor and that they will not respect a priest of their own color. Here again is manifested a lamentable ignorance which is ultimately due to prejudice. It is false that Negroes do not wish for priests of their own race. The colored people long for their own priests and sisterhoods. Even if this truth could not be demonstrated by facts and the testimony of authorities, a little reflection should show the absurdity of any contrary supposition. It would be as sane to say that the Irish prefer English pastors or that the French have a weakness for German priests as to contend that the Negro race prefers the ministrations of a white clergy to that of a colored priesthood. Father Lissner, for the past fourteen years the apostle of the Negro in Georgia, writes as follows on this subject:

For twenty-five years I have been active in the work of uplifting the Negroes and have taken a deep interest in all that might conduce to that end. It is my belief that the most powerful means of reaching the ordinary and emotional country Negro of the South, who, as I said before, is the real back-bone of the Negro population, would be the ministry of native priests, Sisters, Brothers, and catechists, those who are of their own kith and kin. Who understands the Negro, I ask, better than does the Negro? Blood is thicker than water. I feel quite sure that the work of evangelization will be slow unless we have this cooperation. Of what avail is it to show the Negro the way to higher perfection and the sacrifices which it entails if after all we tell him in practice that he is unfitted to enter the sanctuary or ascend the pulpit? We may indeed convert those individuals whom God's grace inspires with the desire to embrace our holy Faith, but it is God's will that we educate these souls in the paths of Christian perfection and that we encourage towards the priesthood those who show sure signs of a vocation by giving them a seminary training. Such ministers from among their own race would be more efficient leaders

than the many so-called philanthropists of today. It does not lie in my power to give them the call, but I am one among other missionaries who must earnestly wish and pray that this responsibility may in the near future be assumed by those who have the authority and the means to do so.

Father Lissner, and many others of his opinion, are men of long and tried experience, who have sounded the innermost depths of the Negro heart as few white men,

by reason of conventional barriers, have been privileged to do. We must accept the counsel of such men, encourage Negro vocations, and do all in our power to make easy the paths of those whom God in His wisdom has called to His special service. Unless this be done our zeal is not Catholic, the Negro cannot be converted, and our race problem will not be solved.

Tenth International Cooperative Congress

A. J. MUENCH

Staff Correspondent of "America"

WHEN President Schulthess of Switzerland in his address before the delegates of the International Cooperative Alliance, assembled in convention at Basle, August 21-25, spoke of cooperation as one of the most important tasks which the present century must take upon itself, his words brought enthusiastic applause. Cooperative enterprise, whether it be in the field of production, consumption or trade, has received a new stimulus due largely to the catastrophic breakdown of individualistic capitalism as one of the consequences of the war. Thus spoke Professor Charles Gide of the College of France, since many decades one of the foremost champions of cooperation in Europe, in his paper on "The Principles of International Right According to the Spirit of Cooperation."

However, the Professor warned his audience as follows:

It suffices to say that if the war has strengthened the cooperative movement, it is because it intensified all those evils which it is the aim of cooperation to combat, namely, high prices, the rise in the cost of living, and especially the accentuated pursuit of profit-making and all the most hideous forms of speculation. The war has enriched cooperation in precisely the same way that epidemics enrich doctors, or, the ruins of the devastated areas enrich architects.

Cooperation must build up on principles that have merits of their own independently of any evils of the time. To reaffirm these principles and to bring them into accord with the new problems placed before the world of today was the purpose of the International Congress at Basle. It was the first congress of cooperators since the beginning of the war. The last congress had been held at Glasgow in 1913, now famous for the peace resolution which it adopted and which it communicated to the various governments. This resolution declared that the maintenance of peace and good-will among nations constitutes an essential condition for the development of cooperation, that the reasons for the continuance of armaments and the possibility of international conflicts will disappear as the social and economic life of every nation becomes organized according to cooperative principles and that, therefore, the progress of cooperation forms one of the most

valuable guarantees of the world's peace. Referring to this resolution, Professor Gide expressed his opinion that its formulation was too inadequate and too optimistic, that it fostered hopes altogether too sanguine, and that its vagueness of outline appeared only too evident in the light of the conflagration which had in late years enkindled Europe. In the course of the sessions he therefore proposed a restatement of the resolution. He was met by strong opposition when he declared:

I would even go further, although I know that my Socialist colleagues will not agree with me on this point, when I say that I do not believe that the ultimate realization of the cooperative program by the abolition of profit, or that of the Socialist program by the abolition of property and the capitalistic system, would necessarily result in the abolition of war. I cannot ignore the fact that war existed amongst men long before capitalism was known, and there is therefore no scientific reason for supposing that it will cease with the disappearance of that system.

Such fatalistic philosophy has no place in the creed of cooperation, was the cry against him by the idealists in the movement who saw the world as it should be and not as it actually is. The discussion waxed so hot that the matter was referred to a commission consisting of an Englishman, a Frenchman and a German. A new formulation was agreed upon embodying, however, in substance, the ideas of Professor Gide.

Gide it was also who attacked the League of Nations because it lacked universality, the United States, Russia and Germany not being members of it, because it was not pacifist inasmuch as it perpetuated the results of the war by assuring the predominance in the Council and in the Assembly of the five victorious Powers, and because it was not democratic since the delegates are appointed by their respective Governments and are consequently diplomats, officials, or politicians. He stood for the idea of a League, but on a basis different from that of the present League. In the presence of representatives of the League, Mr. Ignazio Nitobe, vice-general secretary, and Lieut.-Col. G. Schuster, chief of the International Credits Section of the League, the Congress endorsed this statement, recommending in a resolution to all cooperators in the world the necessity of bringing

pressure on their respective governments in order to obtain a more democratic constitution of the present League of Nations with a view to making thereof a real Society of Peoples. The cry for a reconstitution of the League, however, seems to be a forlorn cry, a cry in the wilderness which evokes a few echoes and then is heard no more. The views in Europe as to the efficacy of the League are today more pessimistic than they were twelve months ago. This note of pessimism was distinctly heard again and again at the Congress.

When the question of recognizing the representatives of the Russian cooperative societies, known under the collective name of *Centrosoyus*, came up for discussion on the floor of the Assembly, a spirited debate ensued. It turned into a conflict between the French and the English. In view of the recent political divergencies of the French and English Governments on the Russian question, it was evident to the observer that this political background gave coloring to the views of the cooperators speaking on the Russian problem before them, even though political arguments were carefully and skilfully avoided in the respective arguments. The motives of argument were clothed in other than political garb. Motives of right, justice and humanity, as also motives of expediency were advanced. The Soviet Government had created this thorny problem. When it attained to power it immediately nationalized the cooperative societies of Russia, the largest and most important on the Continent and made them a part of the Soviet machinery. Protests were sent out from the headquarters of the International Cooperative Alliance at London, and even as late as April, 1920, its Central Committee, containing representatives of twenty-six different countries, adopted this resolution:

Moreover, the Central Committee protests against the loss of the independence and full autonomy of the Russian cooperative organizations and against the intervention of the Government in the matter of freedom of cooperative organization.

The protest was renewed in a meeting at the Hague in October, 1920. The difficulties were therewith not settled. The Congress at Basle had to handle the delicate issue of deciding whether the Russian representatives were to be recognized as eligible delegates or not. It was a problem that could no longer be sidestepped. The French delegates, speaking through E. Poisson and Albert Thomas, director of the International Labor Office at Geneva, proposed to leave vacant the places to which Russia is entitled until the Central Committee had more carefully studied the situation. Expediency prompted this solution, which really was no solution but only another postponement. They argued, and with much reason, that recognition of the delegates of the *Centrosoyus* was equal to a recognition of the Soviet, since the former was now an organization functioning as a part of the governmental administration in Russia. Madame U. N. Polovtzeva, from Russia, however, gave assurance that the

Centrosoyus, owing to a change of policy on the part of the Soviet Government, had regained its independent and autonomous position. Doubts were thrown on this contention when she made known that two of the Russian delegates could not arrive at Basle for the Congress in time due to some unexpected circumstances and when it was discovered afterward that these circumstances were the refusal of some of the European foreign offices to grant a *visa* to these Russian delegates because they were emissaries of the Soviet Government. One of them was a Commissary of the Russian Board of Trade. Furthermore, Madame Polovtzeva herself had not been in Russia for the past three years, leaving it dubious, therefore, to what extent she was informed as to the real condition of affairs respecting the Russian cooperative societies. Nevertheless the English viewpoint prevailed. Headed by H. J. May, General Secretary of the International Cooperative Alliance, the English delegates were in favor of bringing the matter to an immediate settlement in view of the facts that Russian representatives had up to this time been recognized by the Alliance, that free and democratically controlled Russian cooperative organizations were still in existence, that their autonomy is secured by the decision of the Supreme Council at Paris, January 16, 1920, permitting trade with Russia through cooperative organizations and by the Trade Agreement reached with Russia in London, March 16, 1921, and finally that the calamitous situation of starving Russia at this time compels the cooperative societies of every country to come to the assistance of the cooperative societies in Russia. On the final ballot the proposal of the French was rejected, 774 votes being cast against and 473 being cast for their resolution. This result entitled the Russians to a seat at the Congress.

The English delegates had carefully safeguarded their position against Soviet encroachment by providing in their resolution that the only authority which can properly nominate representatives of Russian cooperation to serve on the Central Committee of the International Cooperative Alliance, or appoint delegates to the Congress at Basle is the Board of the *Centrosoyus* at Moscow, thereby excluding Soviet authority. On the other hand the Communists are filled with confident hope that the admission of the Russian delegates will be of assistance to their cause. "For us it matters only," the reporter of the Communistic *Basler Vorwaerts* said to me, "to have them in the Alliance; it provides another lever to lift away obstacles that lie in the way of our progress." Subsequent events showed how right he was. The right of the Russian delegates to elect their representatives for the Central Committee was immediately used to put L. Krassin, commercial agent of the Soviet Government, into this important body, although he had never had anything to do with the cooperative movement, as I was informed by one of the leaders of the Swiss Cooperative Society. Swiss cooperators were highly dissatisfied with what they termed insidious tactics, in so far as a name like that of Krassin

may put the whole movement of cooperation under suspicion. The International Cooperative Alliance will do well to come back to a close adherence to its non-political principles as handed down from the time of the Rochdale Pioneers.

Important steps forward in the cooperative movement were taken in the decisions of the Congress to promote also international cooperative trading. Hitherto cooperative organizations had worked in national fields without seeking closer relations with similar organizations in other countries. Mr. R. Stewart of the Scottish Cooperative Wholesale Society of Glasgow illustrated the importance of closer commercial bonds by showing how he had tried to buy lumber in Finland through Finnish cooperative organizations, but failed because of their lack of control in the timber market; he had made similar experiences in Switzerland when he tried to buy watches and clocks. A beginning has now been made. The English and Scottish Wholesale Societies made an agreement with the Cooperative Bank of Copenhagen, Denmark, to transact their business of international trade as far as possible through its channels. In order to increase such banking advantages M. Gaston Levy, France, proposed a resolution for a closer affiliation of national cooperative banks. This was carried unanimously. The Swiss are delighted with this project, since their Swiss People's Bank, a cooperative institution, is one of the best of its kind in Europe. Of importance also was the regulation of the relations between cooperative societies and trade unions. Strikes and other labor difficulties had often interfered with the progress of cooperation, and considering this Victor Lerwy, Belgium, said:

It is necessary that the two movements approach each other still more and interpenetrate with a view to adjusting anything excessive in their tendencies and also to arriving at a realization of their ideal which is common to both: the disappearance of capitalism and the establishment of an economic order in which profit, unearned incomes, dividends and interest will be entirely eliminated. Cooperation and trade unionism cannot dissociate themselves from the pressing problems of the hour, such as the fight against the high cost of living, the economic crisis, the reappearance of protection, the reconstruction of the war devastated areas, the establishment of world peace, the pursuit of an economic policy.

He was seconded in these views by Mr. C. Mertens, Belgium, speaking in the name of 27,000,000 workers organized and affiliated with the International Federation of Trade Unions.

Aside from these accomplishments of most important consequence, the Congress was marred by the introduction of national political wrangling. Though contrary to the spirit and charter of the International Cooperative Alliance it is a known fact that in a number of countries, especially in those of Southern and Eastern Europe, Russia, Czechoslovakia, Rumania, Austria, Hungary, Serbia, Ukraine, and Italy, cooperative societies are also used as

political organizations. Even as they serve the political purposes of crafty politicians at home, so also at the Congress these same politicians sought in a number of attempts to use the Congress for their political schemings. The maneuvers were skilfully carried out behind a smoke-screen of very plausible reasons. But only those unacquainted with the political situation in those countries and with the political record of the partisans of some of the measures proposed to the Congress could be caught by their insidious tactics. It certainly was not fortuitous that Dr. K. Renner, former Chancellor of Austria, Frau Freundlich, member of the Austrian Parliament, Mr. E. Lustig of Czechoslovakia, Mr. F. Feuerstein of Germany, Signor Tittoni of Italy, all of them politicians by profession and all of them adherents of either the Socialist or Communistic party, were, as a group, the movers of a resolution condemning the policy of the present Hungarian Government for having imprisoned or exiled prominent members of the General Cooperative Society in Budapest, thus practically destroying this organization. Bearing the political program of this group of radicals in mind, who were condemned solely for their revolutionary activities, nothing could be plainer than this, that not love for the cooperative cause prompted the resolution but the hatred for a government whose political ideals differed from their own. Socialism is insidiously seeking to gain control of the cooperative movement.

On Getting Together

MARK A. SHRIVER, JR.

ON most of our coins we see the motto "*E Pluribus Unum*," which means, as we know, from or out of many, one: that is, from the coordination and cooperation of States, there results one united country, and as corollary of this the State of Kentucky offers as her motto "*United We Stand, Divided We Fall*." In both of these Catholic people can find food for sober reflection. Our separated brethren are united for the accomplishment of certain temporal ends, and the consequence of that unity is manifested in the success of their campaigns for Prohibition, the Puritan Sunday, movie-censorship, and every other so-called advance in civilization and refinement.

Now, this paper of mine is not concerned with the unity of the Church, nor the disunion of Protestantism, which is obviously in utter and absolute doctrinal disintegration, almost every day bringing forth some new sect or newer section of some old one. This paper is not concerned with the unity of Catholicism as a religion, but it is concerned with the unity of action of individual Catholics in the matters that directly concern the Church of which they are members.

This is pre-eminently the day of the laymen, and the outstanding Catholic need is generous and wholehearted support on the part of the laity; the unification of

Catholic effort and the coordination of Catholic action. Besides the tendency to inertia, natural to us all, there is a great and powerful cause of the retardation of our progress towards the desired end. Briefly stated, that energy, that thing, is parochialism.

Parochialism is the theory that everything conceived and conducted within limits set by certain city streets, or by imaginary lines in the open country, is to be centered in the parish and that the parish is not to be concerned with what transpires beyond those limits. Parochialism is the concentrated essence of egoism. It is the doctrine that urged one pastor to stop a street fair being held for the St. Vincent de Paul Society and to take the money that the children conducting it had earned so that poorer children might be given milk and ice, and devote that money to the parish treasury. Parochialism holds that no external influence for good, no less than for evil, should be permitted to cross the parish boundaries. It kills the hope of such an organization as a city-wide settlement house, similar in a way to the Central Y. M. C. A., for all young Catholics throughout a city or district. It stifles effort and hinders and hampers the great and needed work of saving half-grown boys in all the cities of the country, and works the same ruin in the rural districts as well. Parochialism teaches that no organization should be permitted within parish lines, except it be entirely and exclusively local. One pastor refused to sanction a settlement in his territory because it was a thing not subject solely to his jurisdiction; because the work that had been begun and which would have grown and flourished to the greater honor and glory of God, bringing joy and opportunity to hundreds of his poorer people, was not narrow and circumscribed. The settlement began its work, but the blight of indifference, the canker of neglect and the slow poison of active and passive opposition wrought demoralization of effort and worked impairment of result, and finally brought atrophy and complete collapse. The parish had indeed been saved, but a great and widening wave of Catholic activity was checked and one more effort at getting together was thwarted. Such things as settlements are for the good of all, for the benefit of every Catholic in the community, and that fact must be realized, appreciated and driven home to pastors and people alike.

Some of us foster the Holy Name Society, some the sodalities, some the Knights of Columbus, each putting forward his own peculiar pet, popular for a moment to a degree in that particular locality, but never at any time do we all get together. This is no plea for any especial society, no argument that any one should be made supreme. A movement towards centralization and co-operation need injure no one. During the recent war the Allies struggled in vain, laboring as fruitlessly against the united German as did Sisyphus with his stone or Canute with the sea. Divided counsels upset plan after plan and

blocked effort after effort to accomplish a success that would inflict a telling blow on the enemy. After many failures, supreme command was placed in the hands of Marshal Foch, and from that moment of centralization of authority the allied armies never faltered in their advance to victory. Parochialism in the army had been dealt a body blow and troops that had failed as separate units advanced together to victory and immortal glory.

Catholics, unhappily, are accustomed to permit those who lead us in things religious to take the lead in all matters that even remotely affect the Church, but there is much that laymen must attend to themselves. There are many things a priest does not know, and there are problems he cannot reach when knowledge of them is his. There is too great a disposition amongst us to shirk, to shrink back and allow some one else to bear the heats and burdens of the day. Catholic laymen do not appreciate the heavy duty of individual responsibility, nor the fact that if truth be silent it will be disregarded as well. There is a solemn and a serious duty on each of us. We must speak when we should be heard, and speak before we are smoked out of our retreats as a rabbit is smoked from a hollow tree. We must act when the time demands action and not sit idly by till, driven to a corner, we turn like some craven cur to fight for what in justice is ours anyhow. We must declare what the rights of a citizen are, and what our rights as Catholic citizens are. Those rights must be declared and defined and we must then and there manfully insist on the observance by others of the plain duty incumbent on them to respect those rights. As was said of old "Our liberties we prize and our rights we will maintain." We must take stand in the open as American men and, seeking nothing that is not our due, see to it that Catholics in those communities where Catholics are few, no less than in other communities where they are many, receive a meed of justice along with others.

Indifferentism, spinelessness, is the curse of the Church today. Were we all faithful there would be none to withstand us. There is no call to be a fighting Catholic, a shouting Catholic, but there is a persistent call to be a man among men, proclaiming our religious affiliation when necessary; not hiding behind the shield of an easier way, hoping that perhaps our religion may not be noted, or if it be, that attacks on it can be warded off by some *deus ex machina*, and we be saved the embarrassment and annoyance of taking a firm, decided stand for our religion, for principle and for our own protection.

It need not be said that persecution threatens, that organizations rise on every side with the idea of shutting off public appropriations for our institutions, of strangling and throttling our schools, of depriving us of wine for the Holy Sacrifice, and ultimately of stamping out our holy religion, that there are those bigots whose attacks shriek for the answering. There is the Michigan school

bill, the recent amendment to the Constitution of Pennsylvania, the vilifiers of the clergy and the holy women in Georgia, and the publishers of scandalous and scurrilous sheets in Missouri and elsewhere. There are those who would deprive us of liberty of person and conscience, with their restrictions and regulations, until our whole life is purified and methodized to the last degree by the recurring and often redundant ukases and pronouncements of the self-constituted regulators of all mankind. There are those in Alabama and Oklahoma who strike at the heart of Catholicism by striking at the Mass, and if conditions such as those do not warrant action, and strident, instant, forceful action by every Catholic throughout the length and breadth of the land, then no situation that can arise will ever require such action. We shall not, as the eloquent Henry said, gain by irresolution and inaction nor gather strength by lying supinely on our backs until the enemy will have bound us hand and foot. The time? Today is the time, a day that cries for action.

Apathy, says Father Burke, means defeat, and indifference in an hour such as this one is heinous. This is

a time when we must face conditions as they are and take such action for preservation and self-protection as the circumstances may require. No true Catholic individual or society can fail to heed the call. The command is forward, none can now stand back. Forward we must all go, ready and eager for any and every sacrifice.

There is need for men; men to speak, to act, to write; to wear, as Father Garesché has it, "a Catholic face," men to be known as Catholics, not by protestation and word alone, but by the lives they live and by the fact that when occasion demands the world will know they are Catholics, loyal sons of the Church who seek justice, and nothing more; who are Catholics and so live before all men.

The harvest is ripe for the reaping. The world has turned from God and the war upon His Church is on. With a clear call to action let each with unfaltering, glad voice cry "Here!" in answer to the roll. Then must our influence be felt, then will America, yes, the world, be truly free, and then will the united voluntary action of Catholic men have saved the liberties of all people and accomplished the freedom of the Church.

A Suggesting Church

JOHN D. TIBBITS

THAT Protestantism has entered into a doctrinal decline, is apparently an undisputed fact. One has only to glance at the current reviews in order to realize how this phenomenon is engaging the thought of serious men; nor can one fail to be impressed by the candor with which these men criticize the very system of which they are at once the professors and defenders. It is true that their criticisms contain nothing with which Catholics are not perfectly familiar, and little which Catholic critics have not many times suggested; but coming from such sources as they do, they command an audience and speak with an authority, which would have been otherwise quite impossible.

Now as far as these criticisms themselves are concerned, I have no special interest. They merely represent the modern diagnosis of an ancient evil, already long since diagnosed. But there is a distinct interest attaching to many of the prescriptions which are proposed from all quarters as a cure. These, as might be expected, are of the greatest possible variety. Some are so manifestly absurd as to make any serious consideration of them useless, while others, in the hands of cleverer men, possess a smoothness and a plausibility, which nothing short of an analysis can unmask.

A most favorable illustration of the latter class is to be found in an article contributed to last October's issue of the *Hibbert Journal*, by the Rev. Dr. A. C. McGiffert. I say favorable, because of the unquestionable authority

which attaches to Dr. McGiffert's name, and which never fails to command respect even when it least of all carries conviction. Of all Protestant thinkers there is perhaps no one better fitted in point of scholarship, and of breadth and fairness of mind, to speak for Protestantism. Dr. McGiffert is no pulpit rhetorician; no writer of that type of theology which typical middle-class Protestants so commonly refer to as "uplifting." He is, on the contrary, a sober and profound investigator, a lifelong student of religion. His opinions, consequently, come to us clothed with a force and an importance which others would wholly lack.

The subject of the article in question is, "A Teaching Church." It was inspired by two reports: one proceeding from a British Interdenominational Council, and one from a similarly constituted American Association. Both of these bodies conducted an exhaustive investigation of religious conditions among the soldiers during the late war: and both arrived at conclusions substantially identical. Indifferentism was, of course, found everywhere; but the fact which most of all impressed and appalled the investigators, was the general and almost universal ignorance of even the bare fundamentals of Christianity.

Now the remedy which Dr. McGiffert would apply, and which the title of his article suggests, is that of education. He has noted the obvious fact, that the decline of Protestantism has been coincident with the decline of its teaching function. And he draws the hasty, though somewhat

plausible inference, that any revival of the one, would imply an accompanying revival of the other.

The immediate duty of the Church, then, [he says] is to resume the teaching function which is fulfilled so magnificently in centuries long gone. It has confined itself in recent generations too exclusively to the rôle of exhorter, and has been too content with inspiring men instead of instructing them. What is most needed now is neither exhortation nor inspiration, but education.

But, however true all this may be, there is more than one important point which Dr. McGiffert has not made quite clear. Teaching is not wholly a matter of quantity. It is qualitative as well, and it was the qualitative element which distinguished the teaching of the older Protestantism in an equal if not a greater degree than did its quantity. Two very interesting questions arise, therefore, at the start. Was it because of the qualitative or the quantitative change in its teaching that the decline in modern Protestantism has been brought about? And which of these two elements does Dr. McGiffert propose that Protestantism shall resume?

As to the first question, it is by no means unreasonable to suppose that the change in the quality of its teaching has been, in the main, responsible for its decline. Whatever defects may have attached to the older Protestantism, there is no doubt that it possessed a clear and definite conception of religious truth. And as long as men never disputed its authority for the facts it taught, the system worked with fairly logical consistency. The time came, however, when men began to look back to the foundations upon which its dogmas reposed; and the truth at length was realized, that they reposed upon nothing other than the personal or collective impressions of its teachers. Then the quality of the teaching changed; and from a system professing to impart positive truth, it became a system of theories and suggestions. The foundation was, of course, unchanged. Impressionism was the basis of each. But in the old theology, this fact was ingeniously if not unconsciously obscured; while in the new it was recognized with more or less frankness.

It seems more and more certain, therefore, that this fully exposed defect in the older Protestantism was a leading factor in its decline; just as it is no less certain that that decline has been in no way checked by the New Theology. Nor is it a matter in any way difficult to understand. If I am face to face with the problem of Christianity, and am confronted with a multitude of discrepant and discordant sects, it is a simple matter for me to conclude that all cannot be right. If I examine their respective claims to my adhesion, only to find that all are founded upon the shifting sands of impressions, I might easily convince myself not only that one is as good as another, but also, that all are equally good for nothing. And this seems to be precisely what men have done. The New Theology in its demonstration against the old, demonstrated no less against itself. It subtracted the standard

by which traditional religion measured the facts it taught: and it has substituted no standard by which any religion can teach anything.

While, therefore, it is quite conceivable that Dr. McGiffert would restore the teaching function of his religion in a quantitative sense, it is wholly inconceivable that he would restore its peculiar and distinguishing quality. He has himself revolted against it, and his article gives ample proof that he considers it morally and intellectually inadequate. Yet quality of some sort must he substitute if his teaching is to possess any character or importance, and especially if it is to act as a corrective to the prevailing ignorance and indifference, for ignorance must be displaced by knowledge, and indifference by interest, and a teaching which cannot supply both must, of necessity, fail of its purpose.

And it must be admitted that right here lies the most difficult part of the task which Dr. McGiffert has proposed to himself. It is easy enough to say that Protestantism should resume its teaching function; but it is no easy matter to show how Protestantism is to function in its teaching. To teach is, after all, to impart knowledge; to impart knowledge is antecedently to possess the facts. Yet how can one possess facts without certitude, or possess certitude without dogma? This is the problem which has always attached to Protestant theology, and it is as interesting as it is curious to note how Dr. McGiffert treats it.

After reminding us that, "the very essence of Protestantism is the recognition that we have not reached finality, but must be ever seeking," the doctor writes as follows:

A certain modesty in the Christian teacher is as becoming as modesty in the teacher of any other subject. Not that he knows infallibly the truth of what he is saying, such knowledge is the cheapest thing in the world, and the most easily assumed by ignorant men, but that he has made his best effort to find out the truth, and urges others to test it by their own experience; to accept or reject or improve upon it, or better still, to make fresh and independent research for themselves.

All this is clear enough, but what is equally clear is that the Church, as Dr. McGiffert conceives and describes it, is not a teaching church at all. It is eminently a suggestive church. And while I have no wish to deny the place or value of suggestion in any rational scheme of religion, it is none the less evident that to suggest is one thing; to teach, quite another. Thus I can readily recognize the suggestive value of the "Grammar of Assent." But that is an entirely different matter from regarding the Real Presence as a suggestion, to be verified by experience. So, too, I can understand a considerable and distinct field in Biblical criticism, where, owing to the vagueness or scantiness of the sources, suggestion has no small place. But to apply it to the plane of transcendental truth, with which theology especially and primarily deals, seems not only wholly inconceivable, but utterly useless. What value, for example, would attach to suggestions as to Our

Lord's Divinity; to grace, and the channels of grace, to the nature of the Sacraments? And in just what does the process of verifying them by experience consist? Some of the doctor's theological colleagues have proposed to avoid these matters altogether; to regard them as unknowable and unnecessary. But Dr. McGiffert writes that we need more theology rather than less. He sees that something must be substituted for the blankness of ignorance and indifference. And he seems to think that in offering us an interminable series of suggestions, which find their source in some impressions and their verification in others, he is widening the sphere of theological knowledge. As a process of reasoning this is difficult to understand. I may know many theories of evolution, yet little or no real science. And so with theology. A million suggestions do not make a truth. But the student of evolution has one advantage over the students of impressionistic religion. He, at least, deals with facts of actual or possible experience; and experience may, at any time, confirm or refute his theories. But with theology it is different. Its subject-matter lies, almost exclusively, upon a plane to which no human faculty can, by its own unaided powers, ever hope to penetrate.

It is much to be regretted that Dr. McGiffert did not make clear to us his conception of revelation itself. Is it possible that he conceives of Christ's message as a mere aggregation of suggestions, to be developed by the impressions of succeeding ages? Or has that message become so hopelessly corrupted as to impose upon the Church the task of perpetually guessing what it might have been? This is an important point, and one worth distinctly understanding. It is hard to see how Christianity can have any significance for me unless I can know definitely about it; and on this most vital question, Dr. McGiffert leaves us wholly in the dark.

Is it possible that he is somewhat in the dark himself? His theology forces him to reject a church which knows its mind: his good practical sense to reject a church which has no mind. A suggesting church is the *via media* by which he would steer his course between knowledge and ignorance. But is it really a *via media* at all? Does it afford the one thing necessary that Protestantism may function as it must in order to live? Can it be seriously urged as a solvent for contemporary skepticism, or as a contribution to the logical consistency of religion?

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words.

Climate, Food, and the Irish

To the Editor of AMERICA:

If the statements made in the letter of Mr. O'Dwyer in the issue of AMERICA for August 20 are true, what becomes of the theory of Dr. O'Malley about races degenerating when they move suddenly south any great distance? And if Mr. O'Dwyer is wrong, is it not possible that the degeneracy which Dr. O'Malley attributes to climate is caused by denatured foods?

Dr. Walsh's recent article on pellagra seems to indicate that such might be the case. Alfred McCann, who is as great an authority on foods as Dr. O'Malley is on climates, claims that denatured food is responsible for the dying out of the Irish in America.

La Grange, Ill.

C. V. HIGGINS.

Dante's First American Commentator

To the Editor of AMERICA:

In the details of the Dante celebration it must not be forgotten that the first instructions and commentaries on "The Divine Comedy" in this country were given in New York by that eccentric genius Lorenzo Da Ponte, who also wrote the libretto for Mozart's operas "*Don Giovanni*," "*Le Nozze de Figaro*" and "*Così fan tutte*." His name originally was Emanuel Corregliano and he was educated as a protégé of the Bishop of Ceneda, Italy, whose name he adopted. After an erratic and not very edifying career in Europe he arrived in New York June 4, 1805, where, following several unsuccessful ventures he tried his fortune as a teacher of the Italian language and literature and was given a semi-official professorship at Columbia College for that purpose. He enjoyed the friendship of many people of refinement and social standing to whom he became the first American interpreter of the work of the great poet. He died on August 17, 1838, at No. 91 Spring Street, and was buried in the old Catholic cemetery in East Eleventh Street in an unmarked grave. This cemetery, it will be remembered, was sold in 1912, and the bones and dust of those interred there removed to Calvary Cemetery, so all trace of Da Ponte's place of burial is now lost.

Some years ago, when there was a local Mozart celebration, the New York musical leaders planned to send a quartet of trumpeters to the cemetery and sound a fanfare salute over Da Ponte's grave. To their great chagrin they discovered at the last moment that no one could point out the desired location and the idea had to be abandoned.

When the Catholic merchant Dominick Lynch brought the first Italian opera company to New York in 1825, they gave the initial performances at the old Park Theater. Da Ponte was among those attending and thus had the pleasure of listening to his own compositions. The editor of the Catholic paper of that era, the *Truth Teller*, devotes a column of eulogy in the issue of June 4, to the production of "*Don Giovanni*," three days before. "The venerable author of the opera," he says, "who sat in a center box like a second Homer, could not resist the contagion of approbation with which the whole audience simultaneously filled the theater."

Da Ponte's daughter became the wife of Dr. Henry James Anderson, scientist and educator, one of the most distinguished converts won to the true Faith in New York during the nineteenth century. Dr. Anderson held with most marked success, for more than twenty-five years, the chair of mathematics and astronomy at Columbia College. Born in New York, February 6, 1799, he died of cholera during a visit on a scientific expedition to view the Transit of Venus, at Lahore, Hindustan, October 19, 1875. He became a convert in 1849 and for many years was esteemed the leading Catholic layman of the city, serving as President of the Catholic Union, and of the Superior Council of the St. Vincent de Paul Society, editor of the *Tablet*, contributor to other publications and lecturer on Catholic topics. His generosity largely helped the establishment of St. Gabriel's Church, the convent of the Good Shepherd, the Catholic Protectory and the church at Fort Lee, New Jersey, where his body, brought back from India, was buried. Only one of his children, his son Edward, followed him into the Church. His old home at Fort Lee is now the site of the Convent and Institute of the School Sisters of Notre Dame, who also were recipients of his benefactions.

Brooklyn.

T. F. M.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, September 24, 1921

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Our Austrian Relief Fund

EXPRESSING his profound gratitude for the steady stream of contributions that has poured in from our readers for the sufferers of Austria, the Cardinal Archbishop of Vienna numbers AMERICA among the foremost sources of aid to the Catholics of his afflicted country. But while eager to make known once more, as he has repeatedly done in the past, his great appreciation for the signal charity shown by our readers, he feels constrained again to renew his petitions, hoping that we may not as yet forget the distress of his afflicted people. The fact is that Austrian Catholics still stand in great need of foreign assistance. The first keen edge has indeed been taken from the misery, else a whole nation must have fallen, and it is also true that Austria has been saved from becoming a mere charnel-house of hunger, plague and death. But our task is not completed.

To the physical distress of the people have been added sufferings of quite another kind. Taking advantage of the pitiable condition of the country, Socialism has put forth its strength. Supported, in the beginning at least, by lavish money spent in the cause of propaganda, it waged a bitter war against Catholic statesmen and the Catholic Church. The Christian-social party valiantly fought for the safety of the land, and hitherto has successfully maintained its supremacy against the forces of destruction, but not without a hard and constant struggle made doubly difficult by the laxity of morals and the irreligiousness which under such circumstances have spread throughout the land. The donations given by American Catholics have therefore not merely saved from starvation the bodies of men, women and children in extreme need of relief, but they have also mightily contributed to the spiritual welfare of the nation and to the triumph of morality and religion.

While some of our Catholic institutions have now been helped over their greatest difficulties, others are still struggling for existence. The gifts that once were liberally bestowed by the Faithful no longer come to them, since

the whole land is impoverished. Thus the superiority of a Catholic orphanage, after stating that the preservation of her institution is due to AMERICA alone, writes that of all her former patrons but one charitable lady remains who still contributes her annual quota of 1,000 Kronen. This was once a munificent donation, but today is equivalent in value to no more than just a single American one-dollar bill. We leave our readers to calculate how many children a year can be supported on this sum, since no public money is received by this establishment. Yet it is but one of many institutions to which we have been able to lend assistance, while liberal gifts have constantly been forwarded by AMERICA for distribution through the hands of the Cardinal Archbishop of Vienna, whose agents are in a position to determine where help is most urgently needed.

It is clear, therefore, why we continue our Austrian Relief Fund, and why we do not hesitate to renew our appeal for donations. These will doubtless still be given in that spirit of Christian charity which in the past has drawn tears of gratitude from many a sufferer in a distant land, and brought cheer, comfort and new hope to countless hearts, while it has been a constant apostolate for the salvation of souls.

Anarchy in West Virginia

A LETTER sent the press by the former Governor of West Virginia, Mr. John J. Cornwell, almost forces the conviction that self-government is dead in that State. Mr. Cornwell lays the blame on the President and the Secretary of War, and states that in delaying the dispatch of Federal troops to the Mingo district, the Federal authorities "failed miserably and inexcusably." Mr. Cornwell, who was in much favor last year as a popular lecturer on "Americanization," is not over-familiar with the procedure in these cases. The Federal troops cannot enter at all, except by invitation of the Legislature, or of the Governor, if the Legislature is not in session, and they will not be sent unless the President of the United States is fully convinced that their presence is necessary. If the Federal Government could send troops into any State without invitation, or if it fell into the habit of sending them when there was no need, this would soon be a Government of military satraps.

But what has the Governor of West Virginia been doing during the last twelve months to prevent the conflict? Nothing, so far as the record discloses. And is West Virginia in so pitiable a condition that it cannot suppress a domestic disorder which, although serious, did not involve 10,000 men? This question must be answered in the affirmative. The causes which led to the recent outbreak are not of yesterday, but have been preparing for years. The miners are now convinced that they can get no justice at the hands of the State authorities, and they are not altogether sure that the Federal Government will

give them an unbiased hearing. They are also disposed to take the law into their own hands, because they believe that this is precisely what the mine-owners have done for the last twenty years. For one instance, they point to the law which requires every member of the State constabulary to be a citizen of West Virginia, and to file bonds with the State. They know that the constabulary is filled with non-residents, and that not one of them has filed his bond with the State Treasurer. The principal function of the State constabulary seems to be to cooperate with the mine-owners' private army in protecting the mines and suppress the strikers. Apparently, the State of West Virginia has hitherto been content to let the miners and the owners fight it out among themselves, and to call upon the Federal Government when the list of the dead grew too rapidly. In other words, the State of West Virginia has abdicated its sovereignty.

Neither the President nor the Secretary of War can be impeached. The blood of the miners stains the garments of no other men than the authorities of West Virginia. In one contention, however, Mr. Cornwell is undoubtedly correct. "The trouble is not settled. It is only suspended for the time-being." It will never be settled until the owners cease to regard the miners as mere machines for digging coal, and meet them on a footing of equality to conclude a fair contract.

Some Wattersonian Opinions

WHAT is said to be a popular feature in the New York *World* is a daily contest to discover what prominent man or woman can answer fifteen questions in the shortest time. The maximum allowed is three minutes, and the questions, changed daily, range from such absurdities as "Are women better than men?" to "What do you think of Einstein?" Colonel Watterson very sensibly protested that he could not possibly answer fifteen sensible questions in three minutes, and he might have added that the opinions of a man who would make the effort, were not worth listening to. But he agreed to mail his answers after three or four days.

All the Colonel's answers are interesting, and some of them are valuable, although by no means flattering to the Fourth Estate which he has adorned for half a century. Journalism, he thinks, has not improved in fifty years, but "has merely expanded." The editorial has lost its old-time power, because the public "is fairly 'on' to the editorial 'we.'" Moreover, "journalism has no future. It has reached its limits. The public knows its tricks only too well." Prohibition "has kept the boys (newspaper men) sober, and made liars, sneaks and law-breakers of the rest of us." The veteran journalist was then asked, "What do you think of the present-day woman with her bobbed hair, short skirts, and devotion to cigarettes?" His answer was given in words that burn: "She looks like a freak, and acts like a harlot."

Can the truth of these words be denied? Following

some very frank remarks made on his return to Europe, Einstein was berated by the American press for "want of courtesy." But he did not wait to reach home to denounce in very plain words the extravagant and shockingly immodest dress of many American women.

Now it may be possible for a woman to dress immodestly with no bad intentions. It may also be possible that mothers should permit their daughters to appear in public immodestly garbed, with no bad intentions. These cases, however, are rare. If a woman acts in the manner described by Colonel Watterson, she is necessarily a source of public corruption. Colonel Watterson is neither a preacher, a moralist, nor a prude, but a publicist who has rubbed shoulders with all sorts of people for more than sixty years. His testimony cannot be discounted lightly.

God help the country when women, good by repute, ape the garb and bearing of the so-called "lost." Only a moral miracle can save it.

A Judge in Private Pay

IT is a worthy American tradition that no Federal judge should take pay from any corporation or private citizen. The tradition amounts to an unwritten law; every lawyer is familiar with it, and every layman resents the rare instances in which it is violated. The bench must be above suspicion. Unless Congress passes a new statute Judge Landis cannot be impeached, and there is no law to prevent him from taking, in addition to his salary from the Government, an annual retainer of \$42,500 from a group of men engaged in making a business, and a rather sordid business, of the game of baseball. The American Bar Association believes that in receiving money from a private employer while drawing his salary as a Federal judge, Judge Landis has "yielded to the temptation of avarice and private gain," has conducted himself in a manner unworthy of the bench, and is contributing to "undermine public confidence in the independence of the judiciary."

The sole explanation thus far vouchsafed by Judge Landis, his purpose, namely, of "purifying the great American game," rather deepens the conviction of his unfitness for the bench. He cannot be unaware that the judiciary is now on trial. Daily are accusations of the gravest nature brought against it, most of them wholly unfounded, but enough of them true to give color to the suspicion of partiality that is enveloping our courts. It is a very common belief, with some amounting to a dogma beyond question, that no rich man need fear an American court. More than once has Chief Justice Taft condemned the dilatory procedure in civil cases which permits the wealthy client to tire out his poor opponent, regardless of the issues at stake. There are few cities that do not yearly see some wealthy malefactor snap his fingers in the face of the law. At this moment New York affords the edifying spectacle of a man, who tried to buy the last municipal election for \$2,200,000, engaged in business as

usual, and presiding over missionary meetings for the conversion of the Chinese to Christianity and the use of coal-oil. His poverty-stricken dupes and agents finished their terms in the penitentiary last year, but the chief mover has never been tried, and in all probability never will be tried.

These miscarriages of justice are not due to a corrupt bench. The methods, not the judges, are at fault. But the general public does not care to draw nice distinctions. They like to think that a judge is the unimpassioned embodiment of the law, zealous for justice, and as disinterested as a priest in the confessional. Hence they resent the employment of a judge by a corporation, and their resentment is fully justified.

Judge Landis' court-room is one of the sights of Chicago, and during the war even the East reverberated with his beratings of Socialists, anarchists, "Reds" and similar folk, who displayed neither reverence for the law nor respect for the courts. This was truly dreadful. But these "Reds," anarchists, and Socialists, were very inconsiderable persons, none of them in public office. Judge Landis is a great man and a Federal official. It seems not to have occurred to him that by accepting \$7,500 from the Government for his work on the bench, and \$42,500 from a corporation, he is himself fostering irreverence for the law and disrespect for the courts.

The Progress of the Movie

THE film has held the stage for a generation and no one can gainsay its progress. It has developed into a big business, its producers have amassed fortunes, its stars have acquired literal world-wide fame and few of them have had to struggle to maintain a roof tree with less than a living wage. It reaches the educated and uneducated, the city and the town and the small country village. There are few places in this land of ours without a moving-picture machine. We may be a nation of empty churches but we are surely not to be criticized for neglecting the film. The hosts of young Americans toddling to school this month for their first battle with books may have many hazy notions of the God who made them but few of them are ignorant of the kings and queens of movie-land. The little red schoolhouse may be an American boast, the real American schoolhouse is the picture palace. This is certainly progress, if we measure progress by publicity and popularity and the success that is counted by box-office receipts.

With its own magazines devoted to its own interests, promoting new films, featuring in press-agent fashion actors and actresses, the air is filled with the story of the progress of the movie. How startling then to hear a voice challenging all this prated progress. "Most inventions and enterprises show in twenty years a forward movement but after twenty years the cinema is where it was," writes Thomas Burke in the *Outer Circle*.

It is still produced by office boys for office boys. Yet its promoters have the impudence to speak of it as a new art and of their aiders and abettors as artists. I loathe the cinema. I loathe it because I loathe anything that pretends to be what it is not.

Assuredly the English essayist is unsparing in his condemnation of the film. From the artistic standpoint he is right. Claiming to be an art the cinema is in reality a business measuring its progress by the canons of business success and failure. If censorship threatens its profits there is little heard of the canons of art. Imagine a group of movie-producers facing a legislature with the plea: "We are engaged in perfecting a new medium of artistic expression. We are concerned with the revelation of truth and beauty through the medium of color that is summoning to its aid all the chemical and mechanical knowledge that our generation possesses." Yet such a plea would alone justify the claim of those who call the cinema a new art.

In point of fact it blends two media, color and language. Its language medium is telegraphic, crude and often ungrammatical. The very fact that it leans upon language is an admission that its real medium is weak and undeveloped, incapable of self-expression. Fancy the sculptor tacking signs all over his statue and the painter writing explanations of line and tone! No, the progress of the movie has not been the progress of a new art. Its record has been one of tremendous business development and sad artistic failure. If it has within it the possibilities of a new art those who now control its destiny will never develop those possibilities. There is an infinite distance between the business eye and the artist soul.

The Disarmament Conference

THE approaching conference for the reduction of armaments has aroused comment from every source. There are those who believe that its efforts will be fruitless and the law of force will neither be destroyed nor mitigated. Others are optimistic enough to think that if the nations are serious they can come to a workable agreement to minimize the danger of war. This hope at least does not lay itself open to the charge of dreaming idealism. If a signed agreement cannot bring about the millennium there is no reason why a signed agreement cannot reduce armaments. If a nation can reduce the size of its armed forces it is not empty theorizing to claim that a dozen nations can do the same by mutual agreement. That is but a beginning yet a necessary beginning.

Another necessary beginning has to do with the ways and means of procedure. Little by little the ideas of the present Administration regarding the conduct of the conference are coming to light. As America issued the call to the nations, America's manner of acting in every detail will have much to do with the real success of what is truly a momentous undertaking. A suggestion that rings

with sincerity and pushes secret diplomacy into the discard where it belongs, has emanated from the Foreign Policy Association. It expresses what should be the American tone, and is both direct and simple. There should be full publicity at all sessions of the conference, the delegates should be chosen on the basis of ability, the conference should aim directly at the reduction of armament expenditures, and should adopt adequate measures for enforcing its decisions.

Without publicity the conference at Washington will go the way of the Paris conference and that is the way of diplomats who talked soft words of peace and left the world a heritage of hate and war. When partizanship is discounted and racial feeling and petty politics eliminated from consideration the outstanding fact remains that the big things at Paris were done behind closed doors by a small group of diplomats who met to drive a bargain,

with only one point of common agreement and that was to make the vanquished pay. Repudiating principle they played policy and the world today suffers from the folly of their game.

With full publicity for all proceedings as an essential prerequisite there is hope that the conference for the reduction of armaments will not break on the rocks of discord. And without this publicity there is little hope that any real progress will be made in the forward movement that America has initiated to call a halt on the mad race that the nations have run in arming themselves to the teeth. Eighty-eight per cent of governmental expenditures went last year for past and future wars. Let one hundred per cent of publicity go into the deliberations of the conference whose object is to cure war madness and lessen the ease with which it may run riot to the destruction of sanity and world peace.

Literature

AUSTIN DOBSON, POET AND FRIEND.

TO some of us—a some meaning thousands—the cabled news announcement on the morning of September 2 of the death of Henry Austin Dobson, in his eighty-first year, meant much more than the passing of a long-esteemed personality from the world of fine letters. It meant the loss from the realm of our intellectual affiliations, our spiritual kinships, of a time-mellowed friend. For it is questionable if any English contemporary writer possessed in more gracious degree the gift of projecting himself to his reader, through his work, than the author of "Vignettes in Rhyme."

Author of "Vignettes in Rhyme" indeed, and of how much else! Born in 1840, and savoring the triumph of having his first published verse appear under the sponsorship of Anthony Trollope, in the latter's magazine, *St. Paul's* (1866), the literary barque then launched held its way gallantly and undeviatingly through a good half-century, freighted always with a cargo worth the consideration not of the literary connoisseur only, but of all who valued grace and fine craftsmanship in the written expression of thought.

To those who hold the affirmative in the much-debated assertion that literature should be followed as an avocation rather than a vocation, there will be always doughty ammunition in the citation of Austin Dobson's long connection with the Civil Service of his country. For that a man harassed by the thought of marketing his wares most advantageously in accord with the literary (or alleged literary) demand of contemporary popular taste could have continued to hold, as Dobson did, the clear, idyllic course he had charted for himself in the beginning, seems beyond the discreet limits of plausibility. Destined as he was, by parental planning, to follow his father's profession—that of civil engineer—and education to that intent at two good English schools and one Continental (Strasbourg) was it, we may be permitted to wonder, some beckoning of Charles Lamb and the East India service that guided young Dobson to his desk in the Board of Trade? There, from 1856 to the first year of the twentieth century, he gave loyal, industrious service, rising to the post of principalship in the harbor department. His retirement with a modest, well-earned pension, gave him the opportunity of a more untrammelled general service to *belles lettres*, and during the final twenty years of his life he devoted his pen mainly to prose—

those biographies, pastels, miniatures of eighteenth-century personages, that begun in the middle eighties, charm as much by their grace of ripened scholarship, as by their unforgettably life-clear portraiture.

Throughout the first published appearances of Dobson's verse, under an anonymous signature, discerning readers, among them George Eliot, became alertly interested in it. Its airy playfulness, that never declined into mere fun, its glancing felicity of diction and rhythm, then began to achieve for it that niche in the affections of the gentler reader that still remains its own. When, in 1873, these scattered lyrics took collective shape as "Vignettes in Rhyme" and "*Vers de Société*," people of cultivated judgment recognized that a clearly-distinct, if not clamorous voice had been added to the genuine poetic choir. Even today we may not find one immature poem in that first collection.

Unique distinction, however, was to come to him, when, a few years later, he became a leader in the poetic movement converging around the old French ballade forms associated with the names of Marot, De Banville and Villon. It was his triumph as a poet that despite the apparent (perhaps real) artificiality of these forms, their seemingly bloodless meticulousness of construction and rhythm, he made them, whether villanelle, roundel or rondeau, the flexible servants of his will. While he could shape them to the polished purpose of "The Prodigals" or "To a Fan Belonging to the Marquise de Pompadour," he could also capture and release in them the lyrical ecstasy of the Londont-pent thrush:

Across the noisy street
I hear him careless throw
One warning utterance sweet;
Then faint at first and low,
The full notes closer grow;
Hark! what a torrent gush!
They pour, they overflow—
Sing on, sing on, O Thrush!

"Proverbs in Porcelain" (1877), "Old World Idylls" (1883), "At the Sign of the Lyre" (1885), give graceful indication in their titles of their lyric content. In re-reading these graciously-flowing numbers there is indeed a continually-renewed seduction to quotation that one only resists by the thought that the greater portion of them have already sung their way into the intellectual treasure-chambers of almost every well-read man and woman.

But, for the young reader, the young poet, confused by that present-day jarring of sounds flaunted by its protagonists as poetry's last authentic word, there may well be sanity and sweet guiding in the measured cadences of such a poem as the "Ode to Theocritus" with its captivating projection, in villanelle form, of pastoral classic loveliness.

"Disciplined" is a good word to keep before one in reading Dobson's poetry; for so easy, so natural, seems the blend of thought, feeling, rhythm, that one is liable to conclude that all this was a matter of too-facile achievement. But that, at the foundation of this polished gayety, this luminous gravity, there lay a profound reverence for the unchangeable canons of art, is to the discerning student unmistakably evident, even without the confirmation of his own "*Ars Victrix*!":

Yes, when the ways oppose—
When the hard means rebel,
Fairer the work outgrows,—
More potent far the spell.

O Poet, then forbear
The loosely-sandaled verse,
Choose rather thou to wear
The buskin, strait and terse.

Leave to the tyro's hand
The limp and shapeless style;
See that thy form demand
The labor of the file.

All passes. Art alone
Enduring stays to us;
The Bust outlasts the throne,—
The Coin Tiberius.

For the lover of Austin Dobson there may be regret in the thought that the apprehension of true pathos revealed in such poems as "Before Sedan," "The Child Musician," "Good Night, Babette!" and the powers of continued versification indicated in such poems as "The Story of Rosina" and "A Revolutionary Relic," were not given larger development. The assuagement for that regret must be the perfection achieved by our poet in that realm which, by well-guided choice, he made his own. A realm delicately but decisively separated from the larger questionings, the cares and frets of his day. His English gentlemen and ladies are of the Olympian breed limned by Joshua Reynolds. His France—He himself had a strain of Gallic ancestry—was that later eighteenth-century France that had its apotheosis on the canvases of Boucher and Fragonard. Yet, perhaps, his finest, as it is his kindest bit of French portraiture, is that graciously-dominating figure of modern French village life, "Monsieur the Curé," as he proceeds on his pastoral rounds:

Monsieur the Curé down the street
Comes, with his fine old face—
With his coat worn bare, and his straggling hair,
And his green umbrella case—

Dobson's friendliness toward things Catholic indicated in the mellowed stanzas of this poem, as also in those of "At the Convent Gate," and "To a Missal of the Thirteenth Century," is confirmed and emphasized in many of his prose studies. Thus, in his "Later Essays" we find the Abbé Edgeworth, the quietly heroic Irish chaplain of Louis the Sixteenth, made the subject of one of his most sympathetic delineations. Again, in his "Four Frenchwomen," it is that lily of French Catholicism, the Princess of Lamballe, that evokes his warmest tribute: "A tender wife, a loving daughter and a loyal friend,—shall we not here lay down upon the grave of Marie de Lamballe, our reverential tribute, our little chaplet of immortelles, in the name of all good women, wives and daughters."

"All good women, wives and daughters"—while throughout Dobson's work there is a delicate avoidance of the obviously per-

sonal, yet, from the faint projections of his private life glimpsed there, we may conclude that his marriage, contracted with Frances Mary Beardmore in his twenty-eighth year, had been such as to strengthen and confirm in him that high, reverential attitude towards all womanhood.

The men and women depicted in his "Eighteenth Century Vignettes," and his more extended biographies, had surely an annalist after their own desire. In that prose of his, so limpidly polished, Horace Walpole and Hogarth, Prior and Swift, Steele and Goldsmith, Fielding and Fanny Burney, and many another notability of that leisured time, take on a rekindled semblance of being. Alike for their style as for their matter, these studies occupy an assured place in the lists of authentic English literature, and more than reinforce the laurels achieved by their writer's poetry.

Ending this necessarily brief summation of all his works and ways, we may say of Henry Austin Dobson that his service to literature was that of true man, true scholar, good poet. He brought a new grace to English verse. His life was a success, because its record is one of ideals adhered to. His own "Epilogue to his Collected Poems," may well serve as the last word of his eighty-one years:

In after days when grasses high
O'ertop the stone where I shall lie,
Though ill or well the world adjust
My slender claim to honored dust
I shall not question or reply.

I shall not see the morning sky;
I shall not hear the night-wind sigh;
I shall be mute, as all men must
In after days!

But yet, now living, fain were I
That some one then should testify
Saying—"He held his pen in trust
To Art, not serving shame or lust."
Will none?—then let my memory die
In after days!

ELEANOR ROGERS COX.

LIKE GROPING CHILDREN

Like the wee child that, toddling at my side,
Unconscious of the dangers of the way,
Disdains all help and laughs with baby pride
At his achievement, then, in great dismay,
Views the great breach or stumbling block before;
His hand is raised in trusting search for mine,
And, finding it, he is afraid no more,
Nor wanders aimless; so, without design,
In vague unrest, by every beck and nod
Of Fame and Pleasure lured, forgetful quite
Of His great nearness,—so I walked with God,
Until, in dire distress and groping fright,
I sought His hand. Content, no more alone,
All times I feel its pressure in my own.

V. V. HOENE.

REVIEWS

Apologetica Quam in Usus Auditorum Suorum Concinnavit JOANNES T. LANGAN, S. J., Apologeticae in Collegio Maximo Woodstockiensi Professor. Chicago: Typographia Loyolaea. \$3.50.

Father Langan's volume is designed to serve as a textbook in the regular course of theological studies in ecclesiastical seminaries and Jesuit scholasticates. For many years the author has been the professor of apologetics, understood in the narrower and more technical sense, in Woodstock College, and it has been in response to the request that his lectures be given a more permanent form and be made accessible to others interested in the subject that the present volume has been published.

The subject-matter is restricted to that portion of fundamental theology which is concerned with the proof of the Messianic and Divine character of Christ, and the allied and subsidiary questions. There are three parts to the treatise, arranged according to their philosophical, critical and historical content. Beginning with the discussion of the possibility of Divine Revelation and of the means which God can take to stamp his revelation as unmistakably His own, the author enters into scientific and technical treatment of the authorship, date, composition and authority of the Four Gospels and the Acts of the Apostles. Having shown the trustworthiness of the sources, he proceeds to use them as historical documents in order to demonstrate that Christ is the Messiah and God. This forms the major part of the volume, which is completed by a learned and lengthy disquisition on the history of religions. Many valuable dissertations on kindred matters appear in the pages.

The book is admirably adapted to its purpose, and is manifestly the fruit of wide reading, deep reflection and long experience. Written for the classroom in Latin, it is severely scholastic in method, proceeding steadily through a number of theses to make up a complete and orderly whole. Each proposition is enunciated, explained, and proved, the degree of certainty attaching to the proof is set down, the views of adversaries are briefly indicated and objections are answered. The book is compact with learning, set forth with a terseness and compression that are somewhat difficult but have their justification in the fact that they are meant to provide a text for elaboration on the part of the professor or for further investigation on the part of the student. One of the best features of the book is the exhaustive bibliography of the most detailed kind, occupying more than fifty pages, covering the whole range of the subject and arranged under separate headings corresponding with the minute divisions of the text. Its brevity, clarity and completeness will recommend it strongly to those who have long been seeking just such a codex.

J. H. F.

Domestic Life in Scotland 1488-1688. A Sketch of the Development of Furniture and Household Usage (Rhind Lectures in Archeology, 1919-20). By JOHN WARRACK. With Sixteen Illustrations. New York: E. P. Dutton & Co. \$3.00.

All who are eager to learn from what crude beginnings developed the usages of today's "polite society," will find this book of great interest. By consulting the early inventories found among Scotland's national documents and by reading widely in the literature of both the Highlands and the Lowlands, Mr. Warrack has secured a wealth of material regarding the home life of the pre-Reformation Scot and of his descendants during the next two or three centuries. To give the reader some idea how comparatively modern are the commonplace social usages of today, he well observes:

Till the beginning of the seventeenth century chairs for ordinary household use were unknown. Hats were worn at meals. Washing formed no part of the morning toilet, even in Charles II's time, and very few in any country in Europe washed their faces every day. The use of forks did not become general till the eighteenth century, and food was picked from the general dish and raised to the mouth with the fingers.

How great the rigors of domestic life must have been in so cold, thinly-populated and inaccessible a land as was fifteenth-century Scotland may be imagined. To keep warm in bed seems to have been a vital problem to which the keenest minds of those and subsequent times addressed themselves and the author's descriptions of the highly unsanitary "contraptions" that did duty for beds, particularly the "kaissit" beds of the sixteenth century, enclosed with sliding panels which effectively excluded every breath of fresh air, are harrowing enough.

Some of the most interesting pages in Mr. Warrack's volume are those describing in detail the house, the furniture and the clothing of a Glasgow parish priest who died in 1542. Maister Adam Colquhoun, "Persone of Stobo," had benefices which brought him some two thousand pounds a year, and much of his income he appears to have spent on costly furniture and on fine raiment. Owing to the litigation that followed Father Colquhoun's demise we have a complete inventory of his possessions, which included a feather mattress containing 140 pounds of down. "Draughts were kept off (from the bed) by a pair of damask curtains of divers hewis, fassit with silk and knoppit (or tasseled) with gold." The Parson of Stobo, it must be owned with regret, was anything but an ascetic, and when he walked down the main street of Glasgow Town, any bright spring morning, he must have been a magnificent sight to see. For his portly form seems to have been clad in

A doublet of crammesey velvet lined with scarlet, with a waistcoat or wilecoat, also of scarlet, worn over a shirt of white holland cloth. His hose are of Paris black and they are bound with gartans of silk with gold tassels at the side. A silken belt, also with gold tassels, encircles his waist, while at his hip hangs a bag of crammesey velvet with massive gold mountings. Wearing a pair of velvet shoes . . . (and) a rich gown of damask lined with marlen sable . . . he puts on a "littel bonet of welvot swit with gold," tucks a pair of cloth gloves "pirnit" or interwoven with gold into his belt, etc.

Then follows a description of the "oratour within his hous," containing an altar on which stood "ane chalice and patene of salver ourgilt with gold" and two silver "crowattis" or cruets, on a silver plate, and nearby the sacred vestments. In the oratory too was Father Colquhoun's "orasoun buke, covertit with grene velvet" and his "librel bukis," works on "theologie and vther science" for he seems to have been *utrius juris doctor*. Mr. Warrack thinks that the chief cause of the Reformation in Scotland was the wealth and the luxurious lives of priests, like the Parson of Stobo. But that of course was only one of several causes. For as in England, it was the king and his rapacious nobles, assisted by fanatics like John Knox, that disrupted and plundered the Church in Scotland, though the plentiful lack of martyrs and learned defenders of the Faith at the time of the upheaval, was undoubtedly due to the presence of too many "persones of Stobo."

W. D.

Archeology Series. By PROF. ORAZIO MARUCCHI and E. SYLVESTER BERRY. Edited by RODERICK MACEachEN, D. D. In Five Volumes. The Catholic Book Co.: Wheeling, W. Va.

These neat and readable little books are five new volumes of Father MacEachen's "Catholic Library." In simple language they place at the reader's command the wide learning of Professor Marucchi, the world's greatest Christian archeologist, and make the early stages of the Church live once more for us. The first volume treats of the "Roman Catacombs," describing their origin and character and giving a good account of the chief subterranean cemeteries of the Eternal City. The second volume's contents are particularly interesting and important, for the authors prove from the inscriptions and engravings on the tombs of the Martyrs that the Christians of post-Augustan Rome held precisely the same faith regarding the Divinity of Christ, the veneration of the Our Lady, the Sacraments, the primacy of St. Peter, etc., as is professed by the Catholics of today. Countless inscriptions are translated and many of the pictures in the Catacombs are reproduced. Of special interest is the varied symbolism of the Holy Eucharist, now a pail of milk, now a fish, now a basket of bread. The third volume sketches the career of "The First Popes," from St. Peter to St. Damasus, nearly all of whom sealed their faith with their blood. The fourth volume gives an adequate account of the persecutions which the Christians of

the first ages had to endure, beginning with the death of St. Stephen and ending with the persecution that raged under Julian the Apostate. The last of the series describes "The Ancient Christian Basilicas," and tells how Mass was celebrated in them. All the little volumes are fully illustrated and at the end of the fifth is a good index. Catechists will find the "Archeology Series" of great value. A set of the work should be in every school or parish library. W. D.

BOOKS AND AUTHORS

The Field Afar.—The bright and attractive organ of the Catholic Foreign Mission Society of America observes this month its tenth anniversary and fittingly celebrates that important event by bringing out a particularly interesting number. Pope Benedict sends Father Walsh a letter of congratulation, there are pictures of all the Fathers, Sisters, students and houses of Maryknoll, along with photographs of the six Sisters who are starting soon for Hongkong and of "the fourth departure group" of priests. The Maryknoll personnel at home and abroad numbers this fall 329: 35 priests, 170 students, 22 Brothers, and 102 Sisters. Informing letters from the missionaries in China describe the progress of the work there, and the magazine's cover in colors gives a picture of the new seminary. The *Field Afar* now has a circulation of 92,000 and the *Maryknoll Junior* 25,000. AMERICA heartily congratulates Father Walsh and all his Maryknollers on the Mission Society's tenth birthday.

September Fiction.—"The Master of Man" (Lippincott, \$1.75), by Hall Caine, is a strong, carefully written, painstakingly constructed novel, with vivid setting, vital characters, unflagging interest. From the very beginning it moves steadily to the climax, with a constantly growing intensity of emotion. The craftsmanship is of a high order. The theme of the story, however, is repellent. A young man of fine family, and noble qualities, in a moment of moral weakness is guilty of seducing a girl, and the thought of this sin is present in one way or another on every page. The author is pitiless in tracing its consequences, not omitting such gruesome details as infanticide. While the reader is not spared a graphic picture of the anguish of the girl, the main object of the book is to depict the multiplied agony of soul which tortures the man in every affection and ambition, until at length it drags him down to disgrace and prison. He makes reparation by confessing his guilt publicly and in the end regains something like peace of soul and a promise of happiness.—"Pan" (Knopf, \$2.00), by Knut Hamsun, is a story told with artless simplicity of a highly artistic character. It treats of some episodes, mostly love, in the life of a soul saturated with paganism, keenly alive to every shifting mood and beauty of nature, more or less the prey of unconsidered and unrestrained emotion, and not very sensitive to the demands of the moral law.—In "Quin" (Century, \$2.00), Alice Hegan Rice describes how an ex-service man, whose obstinacy prevented his advancement in the army, succeeds by the sheer force of will in reforming a disordered household of aristocrats and eventually in marrying the heiress. It is amusing, wholesome and entertaining.—"The Obstacle Race" (Putnam, \$2.00), by Ethel M. Dell, is one of the author's typical stories, interesting on the whole, but over-sentimental for the sober taste.

Fall Book-Lists.—The publishers have out their autumn announcements. P. J. Kenedy & Sons' forthcoming books include: "The Ascent of Calvary," by René Louis Percy; "Erasmus of Rotterdam," by Maurice Wilkinson; "Excursions in Thought," by "Imaal"; "The Foundress," by John Ayscough; "Monasticism and Western Civilization," by J. B. O'Connor, O. P.; "The King of the Golden City," by Mother Loyola; "The Priest Before the Altar," by St. Alphonsus Liguori; "St. Jerome and Holy Scripture," an Encyclical Letter by Pope Benedict XV; "St.

Justin the Martyr," by C. C. Martindale, S. J.; "A Shorter Bible History," by Father Hart; "Spiritual Teaching of Father Bowden," "Story of St. John Baptist de la Salle," by Brother Leo; "When, Whom and How to Marry," by C. McNeiry, C. SS. R.; "You and Yours, Practical Talks on Home Life"; and "The Knight," a juvenile, both by Father M. J. Scott, S. J. Matre & Co., 76 West Lake Street, Chicago, will publish Father Husslein's new book, "Work, Wealth and Wages," and "Mostly Mary," a story by "Clementia" for Catholic girls. Benziger Brothers announce "Life's Lessons," by Father Garesché; "An Epitome of the Priestly Life," by Canon Arvisenet; "Jesus Christ, the King of Our Hearts," by Father Lepicier, O. S. M.; "Denis the Dreamer," by Katharine Tynan; "Matters of Moment," by Father McCalb; "Gathered Fragments," by Father Zulueta, and "The Church and Her Members," by Father Bishop. Macmillan will bring out "The Golden Fleece," "The Children Who Followed the Piper," and "The King of Ireland's Son," three books for children by Padraic Colum; "Louise Imogen Guiney," by Alice Brown and "American Catholics in the War," by Michael Williams. Doran will soon publish a new volume of verse called "Vigils," by Mrs. Aline Kilmer. Long, the London publisher, has brought out John Ayscough's "First Impressions of America."

BOOKS RECEIVED

- The Atlantic Monthly Press, Boston:**
The Great Quest, a Romance of 1826. By Charles Boardman Howes. \$2.50.
- Benziger Brothers, New York:**
Bobby in Movieland. By Francis J. Finn, S.J. \$1.50; Signals from the Bay Tree. By Henry S. Spalding, S.J. \$1.50.
- Boni & Liveright, New York:**
Dangerous Ages. By Rose Macaulay. \$2.00.
- George H. Doran Co., New York:**
A Defense of Philosophic Doubt. By the Rt. Hon. Arthur James Balfour. \$5.00; Lawn Tennis Up-to-date. By S. Powell Blackmore. \$5.00; Life of Venezuelos. By S. B. Chester. \$6.00; The Outer Circle: Rambles in Remote London. By Thomas Burke. \$2.00; The Villa of the Peacock. By Richard Dehan. \$2.00; Looking at Pictures. By S. C. Kaines Smith, M.A., M.B.E. With Eleven Illustrations. \$1.75; The Enjoyment of Music. By Arthur W. Pollitt, D. Mus. \$1.75; At Greenacres: The Queer Little Man. By Marion Ames Taggart. \$2.00 each; Lawn Tennis Up-to-date. By S. Powell Blackmore. With a Preface. By the Hon. F. M. B. Fisher. With Numerous Illustrations. \$5.00.
- E. P. Dutton & Co., New York:**
Brass, a Novel of Marriage. By Charles G. Norris. \$2.00; The Psychology of Industry. By James Drever, Ph.D. \$2.50; Sir Edward Elgar, O.M., Mus. Doc. By J. F. Porte. \$3.00; The Children's Garland of Verse. Gathered by Grace Rhys. With Eight Colored Illustrations by Charles Robinson. \$3.00; A Gallant of Lorraine, François, Seigneur de Bassompierre, Marquis d'Harouel, Maréchal de France (1579-1646). By H. Noel Williams. In Two Volumes. With Sixteen Illustrations. \$10.00; Garments of Praise. A Miracle Cycle. By Florence Converse. \$2.00; Irish Poets of Today. An Anthology Compiled by L. D'O. Walters. \$3.00.
- Doubleday Page & Co., Garden City:**
Waiting in the Wilderness. By Enos A. Mills.
- The Century Co., New York:**
Lost Ships and Lonely Seas. By Ralph D. Paine. \$4.00.
- The Consolidated Publishing Co., Washington, D. C.:**
Who's Who in the Nation's Capital, 1921-1922. First Edition.
- Ginn & Co., Boston:**
History of Europe. Our Own Times. By James Harvey Robinson and Charles A. Beard. Ancient and Medieval. James Harvey Breasted and James Harvey Robinson. \$1.96 each.
- Harper & Brothers, New York:**
Mrs. Farrell. By William Dean Howells. \$2.00; A Ballad-Maker's Pack. By Arthur Guiterman. \$2.00.
- The Harrigan Press, Worcester:**
What Made Ireland Sinn Féin. Edited by John X. Regan, A.M.
- Harvard University Press, Cambridge:**
The Manuale Scholarium. A General Account of Life in the Medieval University. Translated from the Latin by Robert Francis Seybolt, Ph.D. \$1.50.
- Houghton Mifflin Co., Boston:**
The Rough Crossing. By Sylvia Thompson. \$1.75.
- P. J. Kenedy & Sons, New York:**
Rebuilding a Lost Faith. By an American Agnostic. \$3.25.
- Our Lady of Victory Academy, Council Bluffs, Iowa:**
Guide to the Student of Dante. Compiled and Arranged by an Admirer of Dante.
- J. B. Lippincott Co., Philadelphia:**
The People of Palestine. By Elihu Grant. \$2.50.
- Little Brown & Co., Boston:**
If Winter Comes. By A. S. M. Hutchinson. \$2.00.
- Longmans, Green & Co., New York:**
History of the British Empire. By C. S. S. Higham, M.A. \$1.50; The Christ, the Son of God. A Life of Our Lord and Saviour Jesus Christ. By the Abbé Constant Fouard. New and Cheaper Edition. \$0.75; Modern Essays Reprinted from Leading Articles in the Times. With an Introduction by J. W. Mackail, LL.D. \$1.00; The Westminster Version of the Sacred Scriptures. General Editors: The Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J. Vol. III. St. Paul's Epistles to the Churches. \$2.50.

Loyola University Press, Chicago:
Institutiones Theologiae Naturalis ad Usus Scholarum Accommodatae. Auctore Geulielmo J. Brosnan, S.J. \$3.50.

The Macmillan Co., New York:
The Golden Windmill and Other Stories. By Stacy Aumonier. \$2.00.

Mitchell Kennerley, New York:
The Great Way. By Horace Fish.

Oxford University Press, New York:
Caesar's Gallic War. Books IV, V, VI, and VII. Partly in the Original and Partly in Translation. By R. W. Livingstone and C. E. Freeman; Sallust. The Jugurthine War. Partly in the Original and Partly in Translation. Edited by H. E. Butler.

Charles Scribner's Sons, New York:
The Man in the Street. By Meredith Nicholson; To Let. By John Galsworthy. \$2.00.

E. P. Putnam's Sons, New York:
The Leather Pushers. By H. C. Witmer. \$1.90; The Cruise of the Kawa. By Walter E. Traprock, F.R., S.S.S., E.U. With Seventeen Illustrations and a Map. \$2.00.

Frederick A. Stokes Co., New York:
For Me Alone. By André Corthis. \$2.00; Rilla of Ingleside. By L. M. Montgomery. \$2.00.

Yale University Press, New Haven:
The Captive Lion and Other Poems. By William Henry Davis; The Journey: Odes and Sonnets. By Gerald Gould. \$1.50 each.

EDUCATION

Bishop Hartley and the Parish School

"REASON and experience both forbid us to expect," wrote Washington, "that national morality can prevail in exclusion of religious principles." "Educate men without religion," is a famous saying attributed to the Duke of Wellington, "and you make them but clever devils." As we are annually spending probably fifteen hundred million dollars for educational purposes, but most of it on schools which exclude religious teaching, the situation is serious enough to make us pause. There is one complete system of education in this country which puts religion first. It need not be named. Our Jewish, Episcopalian, and Lutheran brethren have a small number of elementary and secondary schools while nearly all the larger religious denominations maintain colleges and universities. But it is still true that education in the United States is under the control of forces which are all non-religious, and some of them, anti-religious.

BIBLE READING

THIS truth is at last coming home to our non-Catholic fellow-citizens. The Cincinnati *Herald and Presbyter*, a Presbyterian weekly journal, in an editorial in its issue of August 31, states its conviction that "the influence of religion is necessary in the formation of a really true and good character, and any scheme of education which overlooks or omits it, is necessarily defective." "Many teachers and friends of our public schools," the editor adds, "have felt that the work done in these schools is deficient, in that too little attention is paid to the religious education and development of the children."

A leading instructor in the Hamilton County Teachers' Institute, held in Cincinnati last week, Professor Cookson, said: "I believe the public schools have been contributory to criminality. The schools are cultivating ninety-five per cent intellect, and dividing the other five per cent between emotion and will. This is an unfair distribution."

The editor believes that Bible-reading in the schools is the first step toward the proper religious instruction of our children, although he admits frankly that "the reading of the Bible for a few minutes every day is not absolutely sure to effect a religious transformation in every child." Indeed, it is somewhat difficult to understand how the mere reading of the translation of an ancient text, with or without comment, could "absolutely effect a religious transformation" in even one child. The legal hindrances to this plan are numerous, and, it may be mentioned, were not inserted into our various State Constitutions by Catholics. However, apart from these barriers, the law must respect the religious differences of fathers and mothers.

NOT A SOLUTION

NO doubt a majority of the patrons of the public school would object to the reading of the Reims-Douay version; others do not admit the King James or the Revised; the Jew has no

religious respect for the New Testament; and those fathers and mothers who accept neither Testament, but intend to bring up their children without religious instruction, allowing them to choose or reject when they are older, very probably regard the whole scheme as a loss of time. A bare reading to the children of the sacred text is not religious training, and does not solve the question before us. But to explain a text, attaching a definite meaning to it, basing on it a binding creed and a mandatory code of action, is, assuredly, to teach religion in the sense forbidden by the Constitution of every State in the Union. It is also an affront to the religious convictions of all who prefer a different explanation, creed and code. In other words, if Bible-reading is not equivalent to religious instruction, it does not solve the problem of what we are to do with our unchurched children, and if it is, the State may not sanction it. Whether parents are right or wrong in their adherence to one or other of the 300 American creeds, or in their rejection of all, is a question into which the American State has no right whatever to inquire. The sole issue is that the State is not constitutionally empowered to teach religion. That must be done by the Church and by the child's natural guardians, and to look for State aid in the performance of this duty is hopeless. The only solution is the solution adopted by the Catholic Church; the establishment of parish schools.

A NOTABLE PASTORAL

IN a Pastoral dated August 22, Bishop Hartley of Columbus, quotes the canon law with reference to the schools. The Bishop points out that in the parish schools alone, the education so necessary, if we are not to bring up Wellington's "clever devils," is imparted. Hence parents who send their children to non-Catholic schools "transgress the positive law of the Church in a most serious manner . . . for they are bound under pain of sin to give the children an education in their own schools, wherein religious and moral training occupy the first place." Here we have the only practical solution of the vexed problem of religious education: Don't merely talk about the need of it, but found religious schools, whatever be the sacrifice, and send the children to them. Talk is good, but it builds no schools.

The Bishop, therefore, hopes that no Catholic father will entrust his child to any but a Catholic school. He recognizes, however, that exceptions are possible, and provides for them. The decision cannot be made by the parents, but the parish priest is to make a personal presentation of every case in which permission is asked to place a child in a non-Catholic school. Parents will, of course, state their reasons justifying the exception, to the pastor, with whom alone the Bishop will confer, and whose recommendation will, as a rule, guide the decision of the Bishop. This is a real solution of the school-question. Any weaker measure is an illusion.

THE RURAL DISTRICTS

FURTHER, the Bishop lays down some exceedingly important regulations for those districts in which there are no parish schools, and thereby opens up a very serious subject. Compared with many other regions in the South and West, the diocese of Columbus is well supplied with excellent Catholic schools. Very few American towns with a population in excess of 15,000 lack a Catholic school, but there are thousands of smaller towns and villages which offer no facilities whatever for a Catholic education. It has been estimated that about seventy-five per cent of the Catholic population is urban resident, that is, in incorporated towns with a population over 2,500. If this be true, it is probable, making allowances for the villages and towns in which no Catholic school exists, that from thirty-five to forty per cent of our Catholic people, are unable to find a Catholic school for their children. That this circumstance must be a fertile source of "leakage" is plain.

We cannot allow these children to remain unshepherded. Bishop Hartley recalls Canon 1329 of the Code, according to which religious instruction is stated to be a serious duty incumbent upon all pastors of souls. He therefore directs all pastors in those parishes and missions in which there are no schools, to give catechetical instruction to the children. The pastor himself is to teach in these classes, but if he be legitimately impeded, he may call in his assistants, and if necessary, lay-people.

In accordance therefore with this canon of the Church, it is the wish of the Bishop that this Sodality of the Christian Doctrine be established to help the pastors to instruct the children in the missions, and the country places attached to the parish. Arrangements should be made to give such instruction not only on Sunday, but also at other times during the week.

In fact, it is probably on the educated laity that the country pastor must chiefly rely. For it is the country pastor, precisely, with from three to a dozen out-missions calling on him for spiritual help, whose time is most fully taken up with his more direct sacerdotal duties.

A WORK FOR THE LAITY

HENCE the importance at this time of sodalities and similar organizations to teach the catechism to our country children. That it is possible to found these organizations is evident from what has been done in the dioceses of Chicago, under the direction of the Rev. John M. Lyons, S.J., Pittsburgh, Cincinnati and Duluth. The Duluth plan, as Father O'Riordan has shown in *AMERICA*, bases its efficiency on a band of Dominican Tertiaries, but these good women are the very force to which the lay-organizations can look for encouragement. When it is impossible for the pastor himself to undertake all the active work of teaching catechism, Sisters are preferable for this work. But Sisters who can be assigned exclusively to instruction in Christian doctrine are rarer than diamonds, and as to the others, while they would probably be willing to give of their scanty time, it is too much to ask them to teach all the week, catch up with the housework on Saturday, and then spend most of Sunday "Fording" it from village to village in search of Christ's little lost lambs. The work must be done chiefly by the laity, under the guidance and active assistance of the pastor. It will be as good for them as it is for the children. For to seek that which was lost is a Christ-like work, and to teach these little ones to know, love and serve Almighty God is a spiritual work of mercy, recompensed by God's gift of eternal life.

PAUL L. BLAKELY, S. J.

ECONOMICS

Is Co-operative Production Workable?

CHRISTIAN economists, imbued with the traditions of the Church and the social teachings of the Holy See, will agree in their outline of the ideal industrial order. It is equally removed from Socialism on the one hand, and from every form of capitalistic greed on the other. It must safeguard the possession of private property in the most perfect of all possible ways, by preventing its accumulation in the hands of a few and promoting its utmost diffusion, by just and legal means, among the people. But for this purpose no more thorough solution can be offered than cooperative production, so far as it may be feasible under our modern system of large-scale manufacture.

Yet it is one thing to propose this as an ideal, and quite another to maintain that it is practically possible at any given time. The American Bishops who signed the document on "Social Reconstruction" had plainly this ideal in their minds, yet they did not insist, even in their vision of the future, upon its complete realization. They were willing to place side by side with it the more easily workable plan of simple copartnership. But they wished none the less clearly to encourage, to the utmost just and reasonable extent, the development of cooperative production, in

which the workers individually own the shares of the factories or establishments in which they labor, and collectively manage the operation of these industries through their chosen representatives. Such is the Catholic concept of cooperative production.

The essence of Socialism is ownership of the means of production by the community, the essence of Red Syndicalism is collective ownership of each industry by the men engaged in it. Cooperative production, in its Catholic sense, is the extreme antithesis of all these systems. It opposes to every form of collective ownership, no less than to the post-Reformation form of capitalism, the perfect Catholic ideal of the widest diffusion of private ownership among the people. It is thus the consummation of all that Popes and Bishops and Christian sociologists have fought and striven for these many years. There is but one question to be asked: "Is it workable?"

Cooperative trading and cooperative banking, it will be granted, are problems that have been definitely solved. There can be question only of a wider extension and development of these ideas and of the popular education that must precede and accompany their introduction into any community. At the present writing the Order of Railroad Telegraphers has just announced the establishment of its new bank with \$300,000 capital. Similar banks had been established but shortly before by the Machinists' and the Engineers' unions. Cooperative production, too, has in many ways been successfully realized in dairying, farming and kindred employments. The question of supreme interest and importance is now the application of this same principle to the processes of manufacture.

WHEN LABOR BECOMES CAPITAL

COOPERATIVE production in industry, as we have frequently stated here, has its own peculiar difficulties which account for the many failures in the past. But it has also scored its signal successes. It is still decidedly a "venture." The greatest obstacle in its way is not the want of capital, which labor would be able to accumulate, but the want of preparation and education. Management would present no lasting difficulty, since labor could hire this as capital does today, at the same terms and under the same conditions. Labor, in fact, would then be capital as well, and there is no reason why it could not do what capitalism is doing now, so far as efficiency is concerned. Cooperative establishments would thus be conducted side by side with capitalistic institutions, and the latter, even should cooperation prove successful, would probably never be entirely supplanted. The main initial obstacle would be offered by that portion of entrenched capitalism that is without conscience and without consideration for anything except its own aggrandizement. While far from agreeing with Mr. Cole on many points, or from accepting his Gild Socialism, we cannot fail to realize with him the opposition which a cooperative system, in its initial stages, is likely to meet from such corporations.

It would not only be systematically undersold, even at a loss; it would be held up or blackmailed for the raw materials, machinery, etc., which it would have to secure from other private firms. Even progressive employers in the engineering trades have sometimes found the difficulty of maintaining a low cost of production in face of the hostility of big combines; and certainly these combines would spare no effort to crush out of existence a trade-union competitor.

To obviate this Mr. Cole would modify the trade unions along gild lines, and prepare them to take over entirely our large-scale industries. When that time has come the capitalist would be bought out compulsorily. We propose no such compulsory plan, although legal measures should certainly be taken, if necessary, to safeguard and even encourage cooperative production. Nor would we have the industries owned by the workers collectively, although this in itself is not opposed to any moral principle, provided the industries have first been justly acquired. "How, then,"

it will be asked, "can the cooperative ideal be realized?" To which I reply with the Irishman's answer: "How is the capitalists' corporation realized?"

TAKING A LEAF FROM CAPITALISM

CAPITALIST corporations avail themselves freely of borrowed capital. Their bonds, notes and preferred stock are purchased by the general public, which is little concerned with management, and rests content with coupon-clipping. The corporation is controlled by the owners of the common stock, who engage a competent management. They not seldom capitalize, not merely their ability and knowledge, but their shrewd speculations and hopes in lieu of the full amount of money that the stocks would seem to represent. Skilful manipulation is even dispensed with by the present method of openly issuing stock without par value. The actual business processes are often dark and devious. Later, the public or perhaps the unsophisticated investor may pay the price for the millions that are pocketed by a few. But wrong as many of these methods are, labor may well copy whatever is just and right.

Where cooperative production is attempted by a labor organization it can build or rent its factory and hire able management in the same market with capitalism. It can strictly retain its common stock for those actually engaged on its own working staff, from chairman and manager down to its office force, and its skilled and unskilled labor, while it issues its bonds and notes and preferred stock to all others who may wish to purchase them. It can, in fine, employ its expert lawyers to draw up papers of incorporation which will ensure full protection to the bondholding class. In an article contributed on this subject by Mr. Berle to the *New Republic* in its issue of September 7, 1921, a series of pertinent questions are asked. Here are some of his answers that will be found unusually comprehensive and satisfying:

How shall the stock be distributed? According to the fairest appraisal of the value of the employee-stockholder's services. The general manager ought to have more stock than the unskilled worker. His vote at a stockholders' meeting ought to be worth more. He has earned it. What about wages? Every employee ought to draw a regular base pay just as a partner in a firm is entitled to his drawing account; he must live. How about labor turnover? One hopes this scheme would lessen it; but men will always leave old jobs for new. *When a man leaves his job he must leave his stock too*—resell it to the corporation, to use the vocabulary of corporation law, for a price. What price? The amount by which the value of the stock has been increased while that employee held it. If while he held it bonds have been paid off and reserves accumulated out of profits, then the employee's stock entitles him to his fractional share of the accumulations; he has actually earned it during his tenancy of the job. That is what he gets when he leaves. The corporation cannot be paying cash indiscriminately as men leave? Then the amount due may be paid either in cash or bonds or preferred stock as the corporation is able; the retiring worker emerges as a bondholder, who, if he does not like to hold his bond, may sell it.

Asking in fine, "Who would lend money on that kind of a proposition?" the writer expresses his belief that any well-managed labor union, demonstrating its ability to manufacture its product successfully, could sell its bonds as rapidly as many concerns whose securities are marketed every day. Roger Babson even goes so far as to hold that many employers would today be glad to abandon the stockholding field to the workers and put their money into investment securities. Surety must of course be given at once in the incorporation papers that out of the profits "a stated amount shall be applied to paying off the borrowings, a further proportion shall be set aside for depreciation, still more for a reserve for lean years." The workers are then free to distribute the rest, the bondholding class taking over control if these provisions are violated.

Are the workers ready for such a venture? Certainly not as a body. Yet who knows what time and education may accomplish in the future.

JOSEPH HUSSLEIN, S. J.

NOTE AND COMMENT

Reunion: the Catholic Position

IN an article on "Schemes for Reunion—Roman and Protestant" contributed to the *American Church Monthly* for August by the Rev. George William Lincoln, he admirably sums up thus the stand of Catholicism on the question:

Submission, unqualified, unconditional, whole-hearted submission, is the theory of the Roman Communion. She will not only not consider any other; she knows no other. It is a theory faultless in its logic; clear and sharp-cut as a crystal. If the premises on which it is based are granted, there is absolutely no escape from the conclusion. One is driven on step by step by a stern inexorable logic, which can only be avoided by refusing to reason correctly.

Rome knows but one road to reunion; she has no theories to proclaim or advocate; she is the one true Church, the Bride of Christ on earth, and her claims, no matter what they may involve, must be accepted *en bloc*. There can be no questioning, no arguing about the matter. If certain concessions are granted, if certain privileges are permitted, as in the case of the Uniates of the East, it is because her supremacy in all matters concerning the faith and order and worship of the Church is acknowledged without a murmur. The Pope is not merely the successor of St. Peter, but the Vicar of Christ upon earth, the Head of the Church infallible and unquestionable.

"Good sentences and well pronounced." But, "they would be better," of course, "if well followed." As almost every Protestant, however, is a born compromiser, to him the Church's unyielding position is quite "unthinkable."

Producing Degenerates Not Democrats

STRONG words and true were those spoken by Archbishop Glennon when in a recent sermon at the St. Louis Cathedral he said that the recklessness with which boys and girls of thirteen, fourteen, fifteen years, or high-school age, are thrown together without restraint in our educational systems and elsewhere, is not producing democrats, but degenerates. He added:

The present day demands that there shall be all the restraints of the moral law, and all the restraints of the fear of God's judgment for the children being trained and educated. If there were a last argument necessary, I would refer you to the Health Department of our large cities.

One of the health officers told me some time ago that the clinic today is taking the place of the Ten Commandments. The clinic! The highest law of the clinic and those associated with it is to say: "Try and avoid disease." We say, "No, try to avoid sin."

No civilization can be saved, as he rightly states, whose highest motto is, "Avoid disease." This we know was the only restraining motive set before our soldiers and before our students during the war by many who were publicly entrusted with the sacred task of safeguarding our youth from corruption. There can be no salvation except through religion, teaching Christian restraint to our children and inspiring parental care. Without this we are on the downgrade to destruction, no matter what our material prosperity may be. It is at the height of this prosperity that nations perish from the cancer hidden within.

A Nine-Million-Dollar Workingmen's Bank

NINE million dollars in ten months is the record of the Brotherhood of Locomotive Engineers' National Bank of Cleveland. This trade-union bank opened its business in November, 1920, with resources of \$650,971.77. In six months they had grown to \$7,000,000. Today this workingmen's establishment takes its place among the leading financial institutions of the city, with exactly \$9,356,343.28 in its strong box on September 10. Cincinnati was chosen for the Brotherhood bank because its headquarters building was located there. But this will now no

longer be used for banking purposes and a structure of twenty-one stories will be erected for the banking business. "The resources of the bank," we are told in the A. F. of L. news letter, "are used for productive purposes, with the ideal of service kept constantly in view." Its profits are distributed among its working people depositors who live in all sections of the country. It is surely a far wiser procedure than handing them over to Wall Street. What will the next step be?

Was Washington a Rebel?

THE London *New Witness* prints the following amusing letter from an indignant "Englishman" who finds that Washington, like De Valera, was both a rebel and a traitor:

Things have come to a pretty pass when a statue to George Washington is put in Trafalgar Square. Washington not only took up arms against the British Empire; he waged war against us for seven years, and refused even to accept a reasonable form of self-government within the Empire. With the aid of France, he finally achieved the American colonies' complete independence, and became the first President of the United States Republic. If there was ever a rebel and a traitor to England, it was George Washington; and now, 140 years later, we put up a statue to him, and Lord Curzon calls him "a great Englishman." Why is there no statue to Lord North, our indispensable Prime Minister in those dark years of the war of American Independence? The next thing, you may be sure, will be a statue of De Valera! Why not? In what way is De Valera better or worse than Washington? The fact is that this statue to George Washington is another proof of the International Bolshevik Sinn Fein conspiracy that Mrs. Webster has revealed.

Are we to have statues of rebels put up in Trafalgar Square without a protest?

This is indeed *saeva indignatio*. But for all his wrath "Englishman" is considerably better informed on American history than many writers of historical texts for our American children. And "Englishman" is right, too, in discerning the parallel between the first President of the United States and the first President of the Irish Republic.

The American Federation of Catholic Arts

THE American Federation of Catholic Arts, which was formed under the inspiration of the Studio of Christian Art at St. Anselm's College, Manchester, N. H., has temporarily secured for its organ a monthly "Catholic Art Page" in the *Dubuque Daily American Tribune*. Its membership at present does not exceed 150, of whom twenty-one are classed as artists, architects and art workers. There should certainly be hope for a wide development of this much-needed movement at a time when unwholesome and immoral art is everywhere promoted. It should act as a counter-force against that pagan culture which is fast spreading in our newspapers, magazines and un-Christian circles of art. The purpose of the Catholic federation, as set forth by its founder, Father Raphael, O. S. B., is to unite Catholic artists and lovers of art for the promotion and development of true Christian art, to diffuse a knowledge and appreciation of Catholic art, and finally to safeguard the spiritual welfare of students of art. Catholic institutions and societies also may affiliate with this federation. It is well that this American movement has sprung from the great Benedictine Order whose members have through the centuries been known as "the promoters and patrons of the fine arts."

A New Catholic Daily

WHAT has once been done can be done again. It is the editor of the *Catholic Telegram* of Cincinnati who now proposes to carry on a publicity and promotion campaign for a semi-weekly edition, enlisting the stockholders and readers in

this crusade. The next mile-stone would be a tri-weekly when the necessary number of subscribers has been obtained, and finally a daily. The attainment of this ultimate goal was the purpose of a meeting recently called by the Archbishop of Cincinnati. With such determined patronage there should be no question of failure. Regarding the definite plan outlined here, which still remains under the consideration of a committee appointed by the Archbishop, the editor of the *Telegraph* says:

This is the plan formulated by the editor of the *Telegraph* in an article written fifteen or eighteen years ago at the request of Father Heuser, at that time editor of the *Ecclesiastical Review*; and this is the plan carried to successful realization during the past several years by Nicholas and John Gonner, who were wholly unaware of the existence of the article written for Father Heuser. The *Daily American Tribune*, of Dubuque, Iowa, the achievement of the Gonner brothers, has been in existence for more than a year, and it is growing steadily and solidly in circulation, according to the latest reports.

What has been done in Dubuque can be done in Cincinnati, Dr. Hart rightly argues, and can, we trust, be done in any of our large cities with a sufficient Catholic population, if their interest is properly enlisted. Detroit is also responding to the idea.

Telephone System of New York City

PERHAPS nothing is more characteristic of modern material progress than the telephone system. In an article which appeared in the *New York Times* it was affirmed that in the city of New York its growth has been unequaled by any other development. It is thought that the million mark in city telephone stations may be reached and possibly passed before the end of this year. For a considerable period new telephones were installed in this city at the rate of one a minute. The peak of traffic is reached between ten and eleven o'clock in the morning, when, on an average, more than 500,000 calls are made during that one hour. Telephone numbers are spoken 15,000,000 times every day by operators and subscribers. New York city alone has more telephones than all the capitals of Europe and Asia combined. The following comparisons convey an idea of the growth of the New York telephone system during the brief period of fifteen months preceding June, 1921:

Here is what has been accomplished: One hundred and fifty-four thousand new telephones have been installed—more than are being used today in a city the size of Detroit. Half a million miles of telephone wire have been added to the system—more wire than is in use today in a city the size of Cleveland. Six hundred and twenty new switchboard operating positions have been put in service—as much switchboard space as is used today in a city the size of Pittsburgh. Five new central office buildings have been constructed and additions have been made to seventeen other buildings, affording 12.6 more acres of floor space—an area greater by 10 per cent. than that of the entire Singer Building, and one-third the area of the Woolworth Building.

In money all this represents an investment of more than \$35,000,000, three times the amount of money spent in the city by the telephone company in any normal year before the war.

When the seven wonders of the world were named the major switchboard was unknown. Here are some of the details concerning it:

A major switchboard is capable of serving 10,500 telephone lines from one location at one time. It takes 200 operators to "man" it. Such a switchboard contains more than 1,000,000 working parts and more than 300 types of equipment. Twenty-five thousand miles of wire run through it, and on its façade are 15,000 tiny electric lights, which flash on and off as telephone users signal the operators to give a number, to recall the operator or to show that they are through talking. In the inner workings of this complex piece of machinery are 2,000,000 soldered connections of copper wire—all made by hand.

In 1920 there were 60,000 applicants for positions in the telephone service. Of this number 16,538 were accepted for training schools, and 12,500 reached the front line switchboards.